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CRITICAL REVIEW.

For the Month of *July*, 1776.

The Philosophy of Rhetoric. By George Campbell, D. D. 2 vols.
8vo. 12s. Cadell.

OF all the efforts of philosophical investigation, those seem to be not only the most arduous, but the most useful likewise, which are intended to elucidate the nature and principles of eloquence. Under this title, taken in the largest acceptation of the word, may be comprehended whatever modes of expression in discourse or writing, convince the judgment, delight the imagination, and either excite or restrain the passions by an irresistible efficacy. Eloquence in this sense is connected both with the most important objects, and the most elegant amusements in life. In respect to the former of these relations the principal scenes of its dominion are the senate, the bar, and the pulpit; and in regard to the latter, it is universally acknowledged to be the great dictator of taste, sublimity, propriety, and beauty, in the various productions of literature. According to this distinction of the provinces in which it may be exercised, the rhetorical art appears to be so firmly attached to the principles of criticism, that it is by a conformity alone to these that it ever can either be perfected, or exerted with any degree of success. To investigate the origin and foundation of those principles is the design of the work before us, in the prosecuting of which the ingenious author has had recourse to the deepest recesses of philosophy.

VOL. XLII. *July*, 1776.

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It appears that Dr. Campbell entered on this inquiry as early as the year 1750, when a part of these essays was composed; since which time he has resumed the subject at different periods, as leisure from other avocations afforded him opportunity.

The first of these volumes is divided into two books, which are each subdivided into distinct chapters and sections. In the beginning of the work, the author enquires into the nature and foundations of eloquence, or "that art or talent by which the discourse is adapted to its end." He observes that all the ends of speaking are reducible to four; every speech being intended to enlighten the understanding, to please the imagination, to move the passions, or to influence the will. After delineating the general character of these several species of eloquence, the author proceeds in the second chapter to treat of wit, humour, and ridicule. Concerning the former of these he remarks in the first section, that it is the design of wit to excite in the mind an agreeable surprize, arising solely from the imagery employed, or the strange assemblage of ideas; and he distinguishes it into three kinds, according to the different ways in which it operates. The first kind consists in debasing things pompous or *seemingly* grave: the second, in aggrandizing things little and frivolous: and the last, in setting ordinary objects, by means not only remote but apparently contrary, in a particular and uncommon point of view. These several species of wit are afterwards illustrated by pertinent observations, and apposite examples from English poets.

The second section is employed in explaining the nature and province of humour, which the author observes may be considered as the pathetic in this inferior sphere of eloquence. The characteristics of wit and humour, with the circumstances which discriminate them from the higher species of eloquence, are aptly illustrated by the similitude contained in the following quotation.

Wit and humour, as above explained, commonly concur in a tendency to provoke laughter, by exhibiting a curious and unexpected affinity; the first generally by comparison, either direct or implied, the second by connecting in some other relation, such as causality or vicinity, objects apparently the most dissimilar and heterogeneous; which incongruous affinity, we may remark by the way, gives the true meaning of the word *oddity*, and is the proper object of laughter.

The difference between these and that grander kind of eloquence treated in the first part of this chapter, I shall, if possible, still farther illustrate, by a few similitudes borrowed from the optical science. The latter may be conceived as a plain mir-

mirror, which faithfully reflects the object, in colour, figure, size, and posture. Wit, on the contrary, Proteus-like, transforms itself into a variety of shapes. It is now a convex speculum, which gives a just representation in form and colour, but withal reduces the greatest objects to the most despicable littleness; now a concave speculum, which swells the smallest trifles to an enormous magnitude; now again a speculum of a cylindrical, a conical, or an irregular make, which, though in colour, and even in attitude, it reflects a pretty strong resemblance, widely varies the proportions. Humour, when we consider the contrariety of its effects, contempt and laughter, (which constitute what in one word is termed *derision*) to that sympathy and love often produced by the pathetic, may in respect of these be aptly compared to a concave mirror, when the object is placed beyond the focus; in which case it appears by reflection, both diminished and inverted, circumstances which happily adumbrate the contemptible and the ridiculous.*

In the third section the author considers the nature and application of ridicule, the poignancy of which, he observes, has a similar effect in trivial subjects, to that produced by the vehement species of oratory in solemn and important matters. He remarks at the same time, that the difference between these two modifications of eloquence is not entirely restricted to the dignity of the subject; ridicule being also fitter for refuting error than for supporting truth, and for restraining from wrong conduct, than for exciting to the practice of what is right.

Having produced a variety of observations on this subject, and likewise confirmed them by examples, the author defends, in the third chapter, the doctrine advanced in the second. He there enters upon an explanation of Aristotle's account of the *ridiculous*, which he evinces to be conformable to the principles laid down in the present work. He next examines Hobbes's account of laughter, who has defined it "a sudden glory, arising from a sudden conception of some eminency in ourselves, by comparison with the infirmity of others, or with our own formerly." This theory Dr. Campbell justly censures, as being in some respect partial, and in some respect false; and he seems to have discovered the true source of the error of Hobbes on this subject, by imputing it to too narrow a view of the associated principles which jointly constitute the foundation of ridicule. Among other arguments produced to refute the Hobbesian doctrine, the following deserve to be considered as particularly striking and decisive.

* Besides, where wit is really pointed, which constitutes ridicule, that it is not from what gives the conceit of our own

eminence by comparison, but purely from the odd assemblage of ideas, that the laughter springs, is evident from this, that if you make but a trifling alteration on the expression, so as to destroy the wit (which often turns in a very little circumstance), without altering the real import of the sentence, (a thing not only possible but easy) you will produce the same opinion, and the same contempt; and consequently will give the same subject of triumph, yet without the least tendency to laugh: and conversely, in reading a well-written satire, a man may be much diverted by the wit, whose judgment is not convinced by the ridicule or insinuated argument, and whose former esteem of the object is not in the least impaired. Indeed, men's telling their own blunders, even blunders recently committed, and laughing at them, a thing not uncommon in very risible dispositions, is utterly inexplicable on Hobbes's system. For, to consider the thing only with regard to the laughter himself, there is to him no subject of glorying, that is not counterbalanced by an equal subject of humiliation, (he being both the person laughing, and the person laughed at) and these two subjects must destroy one another. With regard to others, he appears solely under the notion of inferiority, as the person triumphed over. Indeed, as in ridicule, agreeably to the doctrine here propounded, there is always some degree, often but a very slight degree of contempt; it is not every character, I acknowledge, that is fond of presenting to others such subjects of mirth. Wherever one shews a proneness to it, it is demonstrable that on that person sociality and the love of laughter have much greater influence, than vanity or self-conceit: since, for the sake of sharing with others in the joyous entertainment, he can submit to the mortifying circumstance of being the subject. This, however, is in effect no more than enjoying the sweet which predominates, notwithstanding a little of the bitter with which it is mingled. The laugh in this case is so far from being expressive of the passion, that it is produced in spite of the passion, which operates against it, and if strong enough, would effectually restrain it.

* But it is impossible that there could be any enjoyment to him on the other hypothesis, which makes the laughter merely the expression of a triumph, occasioned by the sudden display of one's own comparative excellence, a triumph in which the person derided could not partake. In this case, on the contrary, he must undoubtedly sustain the part of the weeper, (according to the account which the same author has given of that opposite passion, as he calls it) and "suddenly fall out with himself, on the sudden conception of defect." To suppose that a person in laughing enjoys the contempt of himself as a matter of exultation over his own infirmity, is of a piece with Cowley's description of Envy exaggerated to absurdity, wherein she is said,

* To envy at the praise herself had won.

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In the same way, a miser may be said to grudge the money that himself hath got, or a glutton the repasts; for the lust of praise as much terminates in self, as avarice or gluttony. It is a strange sort of theory which makes the frustration of a passion, and the gratification, the same thing.'

The fourth chapter treats of the relation which eloquence bears to logic and grammar. The author observes that there are two things in every discourse which principally claim our attention, viz. the sense and the expression; by the former of which rhetoric holds of logic, and by the latter of grammar. After elucidating the subserviency of these arts to the purposes of eloquence, our author passes to the fifth chapter, where he considers the different sources of evidence, and the different subjects to which they are respectively adapted. In the first section he inquires into intuitive evidence, under the several divisions of mathematical axioms, consciousness, and common sense. In the second section he explains the nature of deductive evidence, distinguishing it into the scientific and moral divisions, and remarking the difference between them. He then considers the subdivisions of moral reasoning, under the heads of experience, analogy, testimony, and calculations of chances, and concludes with re-examining the superiority of scientific evidence. In prosecuting the subjects which are treated in this chapter, the author may appear to have made a digression from the principal design of the work; but when it is remembered that one of the great ends of rhetoric is to afford conviction to the understanding, it must be acknowledged that the various kinds of evidence are of such importance as to justify an investigation of them in a treatise on that art. For our own part, we cannot help regarding these philosophical disquisitions as replete with the clearest testimony of the author's ingenuity and discernment; and there arises a strong presumption in favour of the doctrines maintained in the subsequent pages of these volumes, that a foundation is laid for them so ample in extent, and secured by principles of so great stability.

The sixth chapter is employed on the nature and use of the scholastic art of syllogizing; an art which the author justly considers as having been of little or no utility towards the discovery of truth, and serving rather to obstruct than promote the advancement of knowledge.

The seventh chapter treats of the consideration which the speaker ought to have of the hearers as men in general; where the author afterwards inquires, under distinct sections, into the consideration to which they are entitled as endowed with understanding, imagination, memory, and passions. In

the fifth section he enumerates the circumstances that are chiefly instrumental in operating on the passions; and those he reduces to the seven following heads, which are also separately considered, viz. probability, plausibility, importance, proximity of time, relation to the persons concerned, and interest in the consequences. The sixth section contains additional observations relative to the exciting of passion; and in the seventh the author enquires how an unfavourable passion may be calmed.

Having pointed out the arts to be employed by the speaker in engaging the mental faculties in his service, Dr. Campbell proceeds, in the eighth chapter, to examine the consideration which ought to be had of the hearers, as such men in particular; and in the ninth, the consideration which the speaker ought to have of himself. In the tenth chapter, the different kinds of public speaking in use among the moderns are compared, with a view to their different advantages in respect of eloquence; namely, in regard to the speaker, the persons addressed, the subject, the occasion, and the end in view.

In the eleventh chapter the ingenious inquirer investigates the cause of that pleasure which we receive from objects or representations that excite pity and other painful feelings. Various hypotheses have been invented for the solution of this curious problem, which seems hitherto to have baffled the utmost efforts of the writers on that subject. The first hypothesis which our author considers is that of the abbé du Bos, who imputes the pleasure we receive from tragic representations, to the relief they afford the mind from the disagreeable listlessness into which it falls, when it has nothing to employ its attention, or to awake the passions. Dr. Campbell admits that there is some weight in these observations, which may account for the pleasure taken in gaming, hunting, and several other diversions and sports; but he thinks they do not afford a satisfactory solution of some other considerations that relate to the subject; the most that can be concluded from the abbé's premises, being the utility of exciting passion of some kind or other, but nothing which can evince the superior fitness of the distressful affections.

The next hypothesis is that of Fontenelle, who lays it down as a general principle, that however different the feelings of pleasure and of pain are in themselves, they differ not much in their cause; that the movement of pleasure pushed a little too far, becomes pain; and that the movement of pain a little moderated, becomes pleasure. For an illustration of this he gives an example of tickling. Our author does not deny

deny that there are several other similar instances, in which the observation appears to hold; but he justly disapproves of founding a theory on a few instances not sufficiently conclusive.

‘ Let us make the experiment, says he, how the application of this doctrine to the passions of the mind will answer. And for our greater security against mistake, let us begin with the simplest cases in the direct, and not in the reflex or sympathetic passions, in which hardly ever any feeling or affection comes alone. A merchant loseth all his fortune by a shipwreck, and is reduced at one stroke from opulence to indigence. His grief, we may suppose, will be very violent. If he had lost half his stock only, it is natural to think he would have borne the loss more easily; though still he would have been affected: perhaps the loss of fifty pounds he would have scarcely felt; but I should be glad to know how much the movement or passion must be moderated; or, in other words, as the difference ariseth solely from the different degrees of the cause, how small the loss must be, when the sentiment or feeling of it begins to be converted into a real pleasure: for to me it both not appear natural that any the most trifling loss, were it of a single shilling, should be the subject of positive delight.

‘ But to try another instance, a gross and public insult commonly provokes a very high degree of resentment, and gives a most pungent vexation to a person of sensibility. I would gladly know, whether a smaller affront, or some slight instance of neglect or contempt, gives such a person any pleasure. Try the experiment also on friendship and hatred, and you will find the same success. As the warmest friendship is highly agreeable to the mind, the slightest liking is also agreeable, though in a less degree. Perfect hatred is a kind of torture to the breast that harbours it, which will not be found capable of being mitigated into pleasure; for there is no degree of ill-will without pain. The gradation in the cause and in the effect, are entirely correspondent.

‘ Nor can any just conclusion be drawn from the affections of the body, as in these the consequence is often solely imputable to a certain proportion of strength, in the cause that operates, to the present disposition of the organs. But though I cannot find that in any uncompounded passion the most remote degrees are productive of such contrary effects, I do not deny that when different passions are blended, some of them pleasing and some painful, the pleasure or the pain of those which predominate, may, through the wonderful mechanism of our mental frame, be considerably augmented by the mixture.

‘ The only truth which, as I hinted already, I can discover in the preceding hypothesis, is, that the mind in certain cases avails itself of the notion of falsehood, in order to prevent the representation or narrative from producing too strong an effect

fect upon the imagination, and consequently to relieve itself from such an excess of passion, as could not otherwise fail to be painful. But let it be observed, that this notion is not a necessary concomitant of the pleasure that results from pity and other such affections, but is merely accidental. It was remarked above, that if the pathetic exceeds a certain measure, from being very pleasant it becomes very painful. Then the mind recurs to every expedient, and to disbelief amongst others, by which it may be enabled to disburden itself of what distresseth it. And indeed, whenever this recourse is had by any, it is a sure indication that, with regard to such, the poet, orator, or historian, hath exceeded the proper measure.

But that this only holds when we are too deeply interested by the sympathetic sorrow, will appear from the following considerations: first, from the great pains often taken by writers (whose design is certainly not to shock, but to please their readers) to make the most moving stories they relate, be firmly believed: secondly, from the tendency, nay fondness of the generality of mankind, to believe what moves them, and their averseness, to be convinced that it is a fiction. This can result only from the consciousness that, in ordinary cases, disbelief, by weakening their pity, would diminish, instead of increasing, their pleasure. They must be very far then from entertaining Fontenelle's notion, that it is necessary to the producing of that pleasure; for we cannot well suspect them of a plot against their own enjoyment: thirdly, and lastly, from the delight which we take in reading or hearing the most tragical narrations of orators and historians, of the reality of which we entertain no doubt; I might add, in revolving in our own minds, and in relating to others, disastrous incidents, which have fallen within the compass of our own knowledge, and as to which, consequently, we have an absolute assurance of the fact.'

The third hypothesis examined is Mr. Hume's, from which our author affirms that he has reaped no more satisfaction than from those of the French writers. Mr. Hume's opinion is, that the pleasure received from tragedy proceeds from the eloquence with which the melancholy scene is represented. In refutation of this hypothesis, which appears to have been intended as supplementary to that of Fontenelle, Dr. Campbell observes, that neither of these writers seems to have carefully enough attended to one particular, which of itself might have shown the insufficiency of their systems. The particular alluded to is, that pity, if it exceed not a certain degree, gives pleasure to the mind, when excited by the original objects in distress, as well as by the representations made by poets, painters, and orators: and, on the contrary, if it exceed a certain degree, it is on the whole painful, whether awakened by the real objects of pity, or roused by the exhibitions

hibitions of the historian or of the poet. Our author therefore contends, that though Mr. Hume should be admitted to have accounted fully for the impression made by the poet and the orator, we are as far as ever from the discovery of the cause why pity excited by the objects themselves, when no eloquence recommends it, is on the whole, if not excessive, a pleasant emotion.

For the remaining arguments brought to invalidate Mr. Hume's hypothesis we refer our readers to the work.

The last hypothesis cited by our author, is taken from the *Adventurer*, N° CX. But this, as he observes, is no other than the antiquated doctrine of Hobbes, re-published with improvements.

After reprobating the several opinions which have been advanced for the solution of the problem in question, Dr. Campbell has delivered an hypothesis of his own on this metaphysical subject. Before we present our readers with his explanation we shall lay before them the several observations on which his opinion is founded, but without entering into any account of the arguments by which they are elucidated and enforced.

His first observation is, that almost all the simple passions of which the mind is susceptible, may be divided into two classes, the pleasant and the painful. The second observation is, that there is an attraction or association among the passions, as well as among the ideas of the mind. The third, that pain of every kind generally makes a deeper impression on the imagination than pleasure does, and is longer retained by the memory. The fourth, that from a group of passions associated together, and having the same object, some of which are of the pleasant, others of the painful kind; if the pleasant predominate, there ariseth often a greater and a more durable pleasure to the mind, than would result from these, if alone and unmixed. The fifth observation is, that under the name of *pity* may be included all the emotions excited by tragedy. As this remark, however, is contradictory to established opinion, it is necessary that we produce the author's arguments on the subject.

‘ The passions moved by tragedy have been commonly said to be *pity* and *terror*. This enumeration is more popular than philosophical, even though adopted by the Stagyrte himself. For what is *pity* but a participation by sympathy in the woes of others, and the feelings naturally consequent upon them, of whatever kind they be, their fears as well as sorrows: whereas, this way of contradistinguishing *terror* from *pity*, would make one who knew nothing of tragedy but from the definition, imagine, that it were intended to make us compassionate others in trouble,

trouble, and dread mischief to ourselves. If this were really the case, I believe there are few or none who would find any pleasure in this species of entertainment. Of this there is access to witness an example, when, as hath sometimes happened, in the midst of the performance, the audience are alarmed with the sudden report, that the house hath taken fire, or when they hear a noise which makes them suspect that the roof or walls are falling. Then, indeed, terror stares in every countenance; but such a terror as gives no degree of pleasure, and is so far from coalescing with the passions raised by the tragedy, that, on the contrary, it expels them altogether, and leaves not in the mind, for some time at least, another idea or reflection, but what concerns personal safety.'

The sixth and last observation on this head is, that pity is not a simple passion, but a group of passions strictly united by association, and as it were blended, by entering in the same object.

Having premised the author's general observations, we shall subjoin, in his own words, the hypothesis which he has founded upon them.

' There are then in *pity*, these three different emotions: first, *commiseration*, purely painful; secondly, *benevolence*, or a desire of the relief and happiness of the object pitied, a passion, as was already observed, of the intermediate kind; thirdly, *love*, in which is always implied one of the noblest and most exquisite pleasures, whereof the soul is susceptible, and which is itself, in most cases, sufficient to give a counterpoise of pleasure to the whole.

' For the further confirmation of this theory, let it be remarked, that orators and poets, in order to strengthen this association and union, are at pains to adorn the character of him for whom they would engage our pity, with every amiable quality, which, in a consistency with probability, they can crowd into it. On the contrary, when the character is hateful, the person's misfortunes are unpitied. Sometimes they even occasion a pleasure of a very different kind; namely, that which the mind naturally takes in viewing the just punishment of demerit. When the character hath such a mixture of good and odious qualities, as that we can neither withhold our commiseration, nor bestow our love; the mind is then torn opposite ways at once, by passions which, instead of uniting, repel one another. Hence the piece becomes shocking and disgusting. Such, to a certain degree, in my judgment, the tragedy of *Venice Preserved*, wherein the hero, notwithstanding several good qualities, is a villain and a traitor, will appear to every well-disposed mind. All the above cases, if attended to, will be found exactly to tally with the hypothesis here suggested.

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* All the answer then which I am able to produce, upon the whole, and which results from the foregoing observations, is this: the principal pleasure in pity ariseth from its own nature, or from the nature of those passions of which it is compounded, and not from any thing extrinsic or adventitious. The tender emotions of love which enter into the composition, sweeten the commiseration or sympathetic sorrow; the commiseration gives a stability to those emotions, with which otherwise the mind would soon be cloyed, when directed towards a person, imaginary, unknown, or with whom we are totally unacquainted. The very benevolence or wish of contributing to his relief, affords an occupation to the thoughts, which agreeably rouses them. It impels the mind to devise expedients by which the unhappy person (if our pity is excited by some present calamitous incident) may be, or (if it is awaked by the art of the poet, the orator, or the historian) might have been, relieved from his distress. Yet the whole movement of the combined affections is not converted into pleasure; for though the uneasiness of the melancholy passions be overpowered, it is not effaced by something stronger of an opposite kind.'

The hypothesis advanced by Dr. Campbell relative to this curious subject of speculation, it must be acknowledged is ingenious, and seems to be totally unembarrassed with any of those difficulties in which all the others are involved.—Being arrived at the conclusion of the first book of this elaborate work, we shall defer the further account of it until our next Review.

A Tour in Ireland in 1775. With a Map, and a View of the Salmon-leap at Ballyshannon. 8vo. 5s. boards. Robson.

ABOUT a twelvemonth ago we gave an account of Mr. Twiss's Travels through Portugal and Spain*, in which he related with great minuteness the observations he had made on the state and inhabitants of those countries. Uncommonly extensive as has been the tour which this gentleman performed on the continent, he seems still to retain the laudable curiosity of visiting other parts of the world; a curiosity which, when accompanied with so communicative a disposition, is not only productive of rational entertainment to the individual, but is even rendered extremely subservient to the gratification of the public. This effect is particularly favoured by the natural propensity to observation which Mr. Twiss discovers, as well as by the directing his attention to such coun-

† See Crit. Rev. vol. xxxix. p. 303, 351.

tries as have hitherto been the least frequently resorted to, from any motive of enquiry.

For the accomplishment of this Tour Mr. Twiss set out from London in May, 1775, and proceeded by the way of Bath, on which place we cannot avoid presenting our readers with his lively remarks.

‘ The Circus, which is two hundred and seventy-two feet in diameter, and in the circumference of which is contained a range of a hundred and five windows in each story, would, with a few alterations, make a magnificent amphitheatre for bull-fights, were those exhibitions used in Britain. The watch-box in the center appears like a common receptacle for the filth of the houses which encircle it. The sharp-pointed obelisk in the middle of the square is a *véritable aiguille*, and is the only one of the kind in Europe; the paintings and vases in Spring-gardens are execrable to the last degree; and after a virtuoso has had the misfortune of beholding these objects, he may conclude the day in character, by spending his evening at the sign of the Shakespeare and Greyhound.

‘ He may also observe the votive crutches, &c. which are hung up by way of ornamenting the baths, and are so many monuments of the devout gratitude of the patients who have luckily recovered the use of their limbs (though not of their understanding) by using the waters. All these remarks may be obviated by only taking away the watch-box, curtailing the point of the obelisk, white-washing the paintings, breaking the vases, uncoupling the Greyhound from Shakespeare, and returning the crutches to the owners.’

Mr. Twiss informs us that he landed in Ireland with an opinion that the inhabitants were addicted to drinking, given to hospitality, and apt to blunder, or *make bulls*; but he soon found that in this prepossession he had been mistaken. Hospitality and drinking, he acknowledges, were formerly much practised, but since the excesses of the table have been prudently exploded, hospitality is now far from being carried to an extraordinary degree.

The manner in which he vindicates the people of Ireland from the national *opprobrium*, appears to be just and sensible.

‘ Some years ago, (perhaps half a century) when the English language was but little understood by the common Irish, it was not to be wondered at, that they frequently used improper words, and blundered, because, as the Irish was their native tongue, and the English an acquired one, they thought in one language, and expressed themselves in another, the disadvantage of which is obvious; but as at present almost all the peasants understand the English language, they converse with as much propriety as any persons of their class in England, or any where else.’

In regard to the fine arts, it is his opinion that Ireland is yet considerably behind the rest of Europe; and he thinks that this circumstance ought partly to be imputed to the unsettled state of the country, arising from the civil commotions with which it was agitated for so great a length of time. Allowance being made for the baneful effects of those turbulent periods, he regards it as a matter of wonder that the island should even be so forward in elegant improvements. Such, however, we are informed is the present state of Ireland, that out of Dublin, and its environs, there is hardly a single capital picture, statue, or building, to be found in the whole kingdom. Music, it also appears, is not cultivated beyond the abovementioned limits, to any degree of perfection; so that in making the tour of Ireland, it is said that nothing is to be expected but the beauties of nature, and a few modern antiquities; to which we are sorry to add, the ignorance and poverty of the lower class of the inhabitants. That there is too much foundation for this remark, it will be obvious from the following passage.

• The out-skirts of Dublin consist chiefly of huts, which are termed cabbins; they are made of mud dried, and mostly without either chimney or window; and in these miserable dwellings, far the greater part of the inhabitants of Ireland linger out a wretched existence. There is generally a small piece of ground annexed to each cabin, which produces a few potatoes: and on these potatoes, and milk, the common Irish subsist all the year round, without tasting bread or meat, except perhaps at Christmas once or twice; what little the men can obtain by their labour, or the women by their spinning, is usually consumed in whisky, which is a spirituous liquor resembling gin. Shoes and stockings are seldom worn by these beings, who seem to form a distinct race from the rest of mankind.'

Our author confirms the observation that there are no snakes, nor any venomous animals or insects in Ireland; neither are there any toads, moles, or mole-cricket. Even frogs were unknown in the country till 1699, when they are said to have been first imported from England.

Mr. Twiss justly observes, that to assign any reason for this peculiar exemption from noxious animals would be difficult, as being merely conjectural. He thinks it is evident, however, that it cannot be owing to the moisture of the soil, because the most enormous serpents are generated in the swamps of North America. Snakes, we are told, have been imported into Ireland, and have always perished in a short time.

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With respect to the customs peculiar to the Irish gentry, Mr. Twiss informs us that he knows of only three; one of which, however, is of such a nature, that we heartily wish the ladies, who are said to be the most notorious trespassers, would refute the accusation.

‘The first is that of having constantly boiled eggs for breakfast with their tea (the Scotch eat marmalade and sweetmeats to their bread and butter.)

‘The second is the universal use of potatoes, which form a standing dish at every meal; these are eaten by way of bread, even the ladies indelicately placing them on the table-cloth, on the side of their plate, after peeling them. The filthy custom of using water-glasses after meals is as common as in England; it may possibly be endeavoured to be excused, by pleading the natural unsociableness of the British, who if obliged to withdraw to wash, would seldom rejoin their company; but then it may be urged that no well-bred persons touch their victuals with their fingers, and consequently such ablutions ought to be unnecessary.

‘The third custom is that of forging franks, which is pretty universal: the ladies in particular use this privilege: they endeavour to excuse themselves, some by saying that the members of parliament have given them leave to use their names; others, who, it is presumed are staunch patriots, by pleading that the revenues of the post-office are misapplied, and that they think it meritorious to lessen those revenues, others, that the offence is trivial and harmless, and that there is no law against it; in which they are mistaken, as there is an act of parliament, which renders it a felony of seven years transportation. I could not convince them that these fine reasons were inconclusive and unsatisfactory; but was myself convinced of the truth of what I assert, by seeing more than one lady of rank counterfeit the signatures of many persons, with so perfect an imitation, that I must do them the justice to say that they could scarcely be distinguished from the originals. However, it is not every lady that has either the talent or the inclination to make use of this ingenious art: and as a further alleviation, I have been informed that all the inhabitants of a town have sometimes had leave to frank letters in their member's name.’

It will, we doubt not, afford some compensation to the Irish ladies for the charge abovementioned, that this ingenious traveller acknowledges they are extremely well educated. The single ladies of that country, he adds, are far from being disgustingly reserved, and as far from countenancing ill-bred familiarity.

Having mentioned the most remarkable circumstances in the natural history of Ireland, and the more peculiar customs of the inhabitants, we shall refer our readers to the narrative
for

for the account of the author's travels over the island, contenting ourselves with only inserting the description of the extraordinary salmon-leap at Ballyshannon.

* The salmon in coming from the sea, are necessarily obliged at Ballyshannon to leap up this cascade; and it is hardly credible, but to those who have been eye-witnesses, that these fish should be able to dart themselves near fourteen feet perpendicular out of the water; and allowing for the curvature, they leap at least twenty. I remained hours in observing them; they do not always succeed at the first leap; sometimes they bound almost to the summit, but the falling water dashes them down again; at other times they dart head-foremost, and side-long upon a rock, remain stunned for a few moments, and then struggle into the water again; when they are so lucky as to reach the top, they swim out of sight in a moment. They do not bound from the surface of the water, and it cannot be known from what depth they take their leap; it is probably performed by a forcible spring with their tails bent; for the chief strength of most fish lies in the tail. They have often been shot, or caught with strong barbed hooks fixed to a pole, during their flight, as it may be termed, and instances have been known of women catching them in their aprons. At high water the fall is hardly three feet, and then the fish swim up that easy acclivity without leaping. Sometimes I have seen at low water fifty or sixty of these leaps in an hour, and at other times only two or three. I placed myself on a rock on the brink of the cascade, so that I had the pleasure of seeing the surprising efforts of these beautiful fish close to me, and at the bottom of the fall porpoises and seals tumbling and playing among the waves; and sometimes a seal carries off a salmon under his fins.'

To the detail which Mr. Twiss has given of this Tour, occasionally enlivened with the observations of some other writers, he has subjoined an Appendix, containing a variety of judicious remarks on the methods of travelling, which are worthy of being perused by those who have any intention of making a visit to foreign parts.

On the Legislation and the Commerce of Corn; wherein the Questions relating to Exportation, Importation, Bounties, Prohibitions, Provisions of Corn by public Authority, &c. are fully discussed. Translated from the French. To which some Notes are added. 8vo. 5s. sewed. Longman.

THIS sensible and animated treatise is divided into four parts, under which the following subjects are considered respectively, viz. the exportation of corn; the commerce of corn

corn within the kingdom ; an examination of the several known modifications, applicable to the commerce of corn ; and reflections on the most expedient system.

In order to form a decided opinion of the political expediency or disadvantage of the exportation of corn, the author begins with inquiring into what relation it stands to the prosperity of the state. To determine which important question, he examines into what the prosperity of a state consists ; and this he clearly evinces is founded on the union of happiness and strength, of which he considers the degree of population as the most certain criterion. He observes that a country which should yield much corn, and sell some of it constantly to foreigners, would have an imperfect population ; and that a country which should never sell any corn to foreigners, but which should not make the land produce as much as it might do, would equally have an imperfect population. He therefore proceeds to enquire into the influence of the exportation of corn, on those two essential sources of the population of a state.

In prosecuting this subject he endeavours to shew, that constant liberty to export corn is not necessary to the progress of agriculture in France, but may even be prejudicial to that end.

‘ By the inequality of property, says he, the encouragement of agriculture depends on the variety of means open to the great proprietors, to exchange their superfluous corn for other things agreeable to them ; and in this point of view, it seems, at first, indifferent, whether this exchange is made in France or in foreign countries by means of exportation ; for in whatever manner the proprietors sell or exchange their corn, provided they are satisfied, they will be encouraged to improve their lands, and that important condition for agriculture will be fulfilled.

‘ To this way of reasoning I answer, that the exchange of corn against the national industry, is much more certain and more encouraging for the proprietors, than the exchange of the same commodity for the productions of other countries.

‘ The nearer to the proprietors of subsistence those arts and manufactures which please them are established, the greater quantity can they have of conveniencies and of the objects of luxury, in exchange for their corn, inasmuch as they are not obliged to allot part of it to pay the freight ; and thus, the advantages which they may reap from cultivation are augmented.

‘ This exchange of subsistence within the state itself, is also much more certain ; for the nourishment of men being fixed by nature, the need of corn is necessarily limited ; so that the French proprietors could not convert their superfluous corn into other articles, by means of exportation, but so far only as there should be a want in foreign countries, and of course this commerce

merce would be uncertain; whereas the exchange of these fruits of the earth is always assured, when the same kingdom which produced them, abounds in workmen, manufacturers, and artists of every species.

‘ The result of these observations is, that the extensiveness and variety of national industry is the chief of all encouragements that can be given to agriculture.’

He next shews that establishments of industry are the only means of raising the consumption to the level of the greatest cultivation; and that the constant liberty of exporting corn, hurts manufactures. That the constant high price of corn is not necessary for the encouragement of agriculture, the author maintains by the following rational observations.

‘ Let us endeavour to guard against these numerous illusions, and to reduce to plain notions the relation which there is between the prices of corn and the encouragement of agriculture. To effect this, let us begin by supposing the use of money unknown in a community; the proprietor of a revenue equivalent to the annual subsistence of fifty men, might express his fortune in an abstract, yet intelligible manner, by saying, after deducting his own nutriture, I have forty-nine substances of which I can dispose.

‘ To make this superfluity contribute to his own happiness, this proprietor would destine these substances to support men without property, and he would obtain in exchange the fruit of their industry.

‘ Then any piece of work, which would require a year’s work, would necessarily be worth a whole subsistence; and a work done in six months would be worth only an half subsistence.

‘ An ingenious artist, availing himself of his superior skill, and of the competition of proprietors to enjoy it, would demand for the price of his labour, not only a subsistence for himself, but also those of ten men devoted to his service; then the work of that artist would necessarily be worth eleven subsistances.

‘ This is enough to shew, how the price of the labour of the common man who has only strength, and the price of the skill of the ingenious man, are both equally composed of the price of subsistances.

‘ Let us now introduce into this society some kind of money, to serve as a general measure in all exchanges; the relations which we have just now established will not change, if the same piece of money represents the value of the labour of a man, and what we have called his subsistence; now this is what could not fail of happening; for the relation which the labour bears to the recompence of it, does not depend on the name given to that recompence, but on the respective degrees of the needs and of the power which exist between the proprietors who re-

quire the services of others, and the men without property who serve them.

‘What then will a proprietor gain by selling the subsistances in disposal, for a greater or a less sum of money, if the labour which he wants to buy in exchange becomes dearer in proportion? What additional encouragement will he have to cultivation?’

‘I shall be answered no doubt; Your theory won’t succeed; it is too contrary to the most common and most general ideas; it is even contradicted by experience. How will you persuade us, will the possessors of land say, that we have no greater interest in cultivating when the septier is worth thirty livres, than when it is worth but twenty? If you will not believe us, see the effect of the edict of 1764, which, by raising the price, by the liberty of exportation, has occasioned many waste lands to be broken up.

‘A theory that should be in constant opposition to facts would certainly deserve no credit; but those facts which serve as a foundation to the objection I have stated, do not at all destroy the propositions which I have established.

‘In a given time, the constant price of corn, whatever it is, must be indifferent to the proprietors of land, but the rise of price of that commodity is an advantage, more or less lasting, to them; and this is enough to make that circumstance the object of their wishes, and to engage them to break up land, as happened by the effects of the edict 1764.

‘We must therefore distinguish between the constant high price, and the rise of price: the constant high price of corn does not at all better the condition of the proprietors of land, because the price of labour is in proportion to it; but the rise of price, the passage from the low price to the high price, the beginning of dearneſs, procures a real advantage to these proprietors; for whilst they augment the price of their commodities, they prevent the rise of the price of labour; at least they oppose the pretensions of the labourers, and so long as a disproportion subsists, the proprietors gain by the sufferings of the man of toil, and thus they perceive a fresh advantage in cultivating, which may induce them to break up land. But this advantage disappears in proportion as the industrious man succeeds in raising the price of his time, and as the old relations are re-established.’

After a variety of important investigations relative to the exportation of corn, the author proceeds, in the second part, to illustrate the advantages and inconveniences of absolute liberty in the home commerce of corn; where he clearly evinces the influence of the intervention of merchants on opinion, and of opinion on price. He there shews, that the intervention of merchants makes corn dearer, by diminishing the number of sellers whom the consumers have to deal with; and

and that it likewise contributes to heighten the prices, by augmenting the natural power of the sellers of corn over the consumers.

In the third part of the treatise the author has devoted a chapter to the consideration of the bounties granted by England for the exportation of corn. As this is a subject which so much concerns the interest of the nation, we shall submit to our readers some of the observations made by the intelligent foreigner, relative to the policy of those laws.

‘ It is in England only that a reward, ascertained by law, is given to those who export corn, when it is at a certain price.

‘ The respect entertained for the lights of a nation gives authority to whatever it doth. I am persuaded that one of the motives which has the most contributed to foment in France the desire of exportation, is that law of England, which went so far as to excite that exportation by sacrifices. Men thought themselves moderate, in only asking liberty to export, whilst the usage of this liberty was elsewhere an object of gratification and recompence.

‘ But may not England be mistaken? But the dangers which she has escaped, will France be able to preserve herself likewise from them? This is what we shall endeavour to examine to the bottom?

‘ Let us first consider to what aim can tend the bounties or rewards given to those who export corn.

‘ It is boldly asserted, that it is to the institution of these bounties that England owes her agriculture. These kinds of attributions of any event to one single cause, when many others may have contributed to it, are always very doubtful. How can an exact repartition be made of what belongs to that law, and what is the natural effect either of the increase of commerce and wealth, or of internal tranquillity, or of various other circumstances?

‘ We must take notice likewise that all laws which are advantageous to the proprietors, are always more cried up than those which are favourable to the people; this is natural; all ideas, even those which are spread in books, are formed and fortified only by the commerce of men who are instructed, and capable of thinking. The people have no share in this; they have then no influence over opinions. These all arise from the class of proprietors. Among them, no doubt, there may be found a great number of persons capable of preferring the public good to their private advantage; but as every one, without thinking of it, generalizes his class, the proprietors, in the end, persuade themselves that they alone compose the state.

‘ This disposition to extend the circle to which we belong, applies to all objects, and may be observed continually. If man carries his meditations to distant things, he composes the uni-

verse of creatures like himself: if he brings back his attention to the earth, he thinks himself the sole inhabitant of it, and reckons for nothing those various beings capable of pleasure and of pain, but whose figure is different from his own; if he concentrates his views to human creatures only, he makes a privileged class of his own colour, the white calls himself the master, and believes the black is his slave. In fine, in the interior of societies we see the same spirit; the gentry, the rich, the soldier, the lawyer, every one extends his space, and that of his order; then errors multiply, and from one step to another they think the country is made for towns, towns for courts, and kingdoms for kings; and the proprietors, in the sincerity of their hearts, celebrate, under the name of the public good, every law that is made for them alone.

* Who knows if we ought not to ascribe to this principle, some part of the praises given in England to the bounty laws, so favourable to the price of corn?

* It often happens also, that an institution which has only hastened an event, is looked upon as the only and necessary cause of it. These ideas are perpetuated by tradition; nobody takes the pains to follow the chain of circumstances, and they renounce all thoughts of forming a more precise and a more enlightened judgement; besides, such a study would be extremely difficult, and still more uncertain.

* Let us endeavour then to judge the present question by the light of reason.

* I perceive, in the first place, that those bounties on exportation are not necessary to produce the exchange of the superfluous corn against the money, or the different goods of other countries; for the same corn which was carried out of England when the price was twenty-seven livres, because government gave three livres bounty, would have been carried out at twenty-four livres, if that bounty had not existed.

* What then is the manifest aim of bounties? It is to provide a way that the surplus corn in a country may be carried out of it even when the prices are high, so that this surplus can never serve to moderate them.

* In effect, if when corn in England was worth twenty-seven livres, there had not been a bounty of three livres on the exportation, the foreigners who bought it, because it stood them in but twenty-four livres, would have staid till it really was fallen to that price, if they had been without the bounty granted by government: and as the effect of a surplus you have really no use for, is to temper the pretensions and power of the sellers; it is certain that, without the bounty, corn would have fallen in England to the price at which foreigners would have purchased it; and yet the nation would have received the same sum of money from them for the sales at twenty-four livres, without the bounty, as for those of twenty-seven livres, when the public really paid three of them.

* These

‘ These bounties on exportation are then simply a means found out to raise the price of corn in the home market. The advanced price of this article favours the proprietors of land, as long as the amount of imposts, the price of workmanship, and that of the other productions of the earth, are not in proportion to it. Thus, till that time, this advanced price excites culture; but we have shewn that, amongst all the means that may contribute to this end, it is the most dangerous, the most fatal, and the least durable.’

Having evinced beyond the possibility of a doubt, that no permanent law, either to prohibit or permit the exportation of corn, can safely be enacted, unless with the restriction of such modifications as may be adapted to the particular exigencies of the state, the author enters upon a detail and explanation of the conditions which he thinks are the most suitable for this purpose. But as those regulations are devised only for the benefit of France, it will be sufficient to mention in general the conditions on which they are founded; which may be reduced to the following heads: viz. To suffer only flour to be exported—To permit that exportation only when corn should be fallen to twenty livres the septier, or lower, in the two preceding markets, in the places of the exportation—To establish the law only for ten years—To ordain that there shall be a moderate provision in the hands of the bakers from the first of February to the first of June—To permit under all circumstances the exportation of corn imported from foreign parts.

We cannot dismiss this excellent production without observing, that the author has developed the principles of the legislation and commerce of corn with great penetration and judgment; that he has, with irresistible force of argument, and a warmth which does honour to his humanity, pleaded the inherent rights of mankind, in opposition to every law, respecting corn, which should increase the price of that indispensable commodity, to a degree that would be unsuitable to the circumstances of the meanest of the people; and that he has unravelled many parts of the complicated science of political oeconomy, which have been hitherto either imperfectly investigated, or viewed in an ambiguous light.

H KAINH ΔΙΑΘΗΚΗ. *The New Testament, collated with the most approved Manuscripts; with select Notes in English, critical and explanatory; and References to those Authors who have best illustrated the Sacred Writings. To which are added, a Catalogue of the principal Editions of the Greek Testament; and a List of the most esteemed Commentators and Critics. By E. Harwood, D. D. 2 vols. 12mo. 6s. sewed. Johnson.*

IT is observed, that Dr. Mill's edition of the New Testament, published in 1707, contains above thirty thousand various readings, collected from above 120 manuscripts*. Since that time the number of various lessons has been increased, by Kuster, who has added those of twelve other manuscripts, and published an improved edition of Mill's in 1710; and by Wettstein, in 1751, who has given the various readings of more manuscripts than had ever been collated by any preceding editor.

Some of these manuscripts, without doubt, are more ancient and authentic than others; and are therefore intitled to more particular attention. The editor of this edition says:

‘It appears to me, after having been engaged in the study of the scriptures for a considerable number of years, that the Cambridge MS. of the four Gospels, and Acts of the Apostles, which formerly was Beza's, and which he bequeathed to that university, and the Claromontan, or Clermont, copy of St. Paul's Epistles, now in the French king's library, approach the nearest of any manuscripts now known in the world to the original text of the sacred records. The Alexandrian manuscript in the British Museum, though one of the most venerable remains of Christian antiquity, in my judgment is inferior both in age and accuracy to these.’

Here perhaps it may not be amiss to say something more of these manuscripts, and of the first printed editions of the Greek Testament.

The Cambridge manuscript, containing the four Gospels and the Acts of the Apostles, is written in capitals, without any distances between the words, and without any accents. Beza, after he had completed his Annotations on the New Testament, presented this manuscript to the university, in 1581. In a letter, which accompanied his present, he says, he had it from the monastery of St. Irenæus at Lyons. The Greek and a Latin translation are written on opposite pages, and several Greek notes inserted in the margin. Beza supposes it to have been brought from Greece; but the addition

* Prolegom. ad Nov. Test. ap. Wettsten. 1735. p. 25.

of the translation, which would have been useless to the Greeks, is alone sufficient evidence, that it was written by Latin transcribers *. Dr. Mill speaks of this manuscript in the following terms: 'Latina translationem Italicam † exhibet, qualis tum temporis interpolata ferebatur ante castigationem Hieronymi: Græca verò, textum mirificè corruptum ac depravatam.' Proleg. p. 132; and, in another place, he says, 'Scriba iste in Evangeliiis infinita pro arbitrio addere, detrudere, mutare ausus est.' Mill. in Luc. iii. 36. Vide Præf. ad N. T. ap. Wetsten.

We shall give one example of those additions, to which the doctor alludes. Τῇ αὐτῇ ἡμέρᾳ, &c. Luc. vi. 5. *The same day, Jesus, seeing a man working on the sabbath [that is, employed in some work of necessity or mercy] he said unto him, man, if thou knowest what thou art doing [or, if thou art sensible of thy duty] thou art happy, but if thou dost not know, [or thinkest that thou art to abstain from works of mercy] thou art cursed, and a transgressor [or prevaricator] of the law.'*

Such a speech as this is evidently inconsistent with the character of Christ. It was probably a traditionary story, or taken from some of the apocryphal books, which were common in the early ages of the church. The good christians of those times made no scruple to insert such like anecdotes into the margins of their copies.

The manuscript, of which we are now speaking, is said to differ from the common editions in 4400 places ‡; which is an enormous number, as it does not include the Epistles.

The Claromontan MS. was found in a monastery at Clermont, and some time afterwards deposited in the royal library at Paris. It contains St. Paul's Epistles in Greek and Latin; and is supposed to be the second part of the copy, which is preserved at Cambridge. 'Textus autem ejus, says Dr. Mill, longè purior est, receptoque nostro congruentior, quàm codicis Cantabridgientis.' Proleg. p. 134. F. Simon's Crit. Hist. c. 31.

* See F. Simon's Crit. Hist. cap. 30.

† The Italic version, or the ancient Vulgate, is supposed to have been written about the time of pope Pius I. or soon after the middle of the second century; but the author is not known. Dr. Mill supposes it to be the work of several hands. It is called Italic, because it was used by the christians in Italy. Millii Proleg. p. 41. The appellation of Vulgar has been given to the common copies of the Bible, to distinguish them from those, which were corrected by critics, and are therefore believed to be more exact. F. Simon's Crit. Hist. cap. 29.

‡ Proleg. ad N. T. ap. Wetsten. p. 35.

The Alexandrian manuscript is supposed to have been written about the time of the council of Nice, A. D. 325. But this is only supposition. It is however acknowledged to be of great antiquity. Cyrillus Lucaris, who was patriarch of Alexandria, and afterwards of Constantinople, brought it from Alexandria, when he left that city, and sent it as a present to king Charles I. by sir Thomas Roe, the English ambassador at the Port. It consists of four volumes, three of the Old Testament in Greek, and one of the New; but mutilated in several places. The learned Dr. Mill supposes it to be the most ancient manuscript of the New Testament in the world; and, excepting some particulars which he mentions, very accurate. 'Exemplar N. T. omnium toto orbe longè vetustissimum. . . Textus mirificè accuratus videtur, & ad ipsam apostolorum, ut ita dicam, amussim compositus *.' But another learned writer censures it with great freedom. 'Codicis Alexandrini, tantis eruditorum præconiis celebrati, scriptor Hebraismos frequentes ad Græci sermonis proprietatem formavit; quæ abesse posse putabat omisit; quæ ipsi obscura atque impedita erant, immutavit; priore scripturâ vel deleâ vel erasâ novam substituit; omnia denique pro libitu ita interpolavit, ut metaphrastæ potius quàm librarii officio fungi veluisse videri possit.' Præf. ad N. T. ap. Wetsten.

The first printed edition of the Greek Testament was that, which appeared in the Polyglot Bible, published at Complutum, or Alcala, in Spain, in the year 1514, at the expense and under the management of cardinal Ximenes. It was chiefly copied from a manuscript in the Vatican, sent to the cardinal, and recommended for that purpose by pope Leo X. Besides this, many other manuscripts were said to have been consulted, and those readings adopted, which appeared to be the best; but this, Dr. Mill says, was done very seldom †. The variations are not taken notice of in the margin.

After this time the Greek Testament was printed in various forms: by Erasmus, apud Frobenium, Gr. & Lat. fol. Basil, 1516; and with improvements in 1519, 1522, 1527, 1535; by Asulanus, son-in-law to Aldus, Gr. fol. Venet.

* Milli Proleg. p. 143. Grab. in Præf. ad Octateuchum. Proleg. ad N. T. ap. Wetsten. p. 34.

† Neque sanè unum aliquod exemplar, sed complura impressioni huic archetypa fuisse, antiquissima, emendatissimaque, profitentur ipsimet editores, in Epistolâ ad lectorem. Cæterum quicquid illis juris in hac re fuerit, illud certum est, eos parùm admodum sibi permisisse in emendatione textûs hujus Vaticani: imò potius ipsum universum, integrum, & illibatum propemodum, qualis exstabat in MS. exemplari, transtulisse in hanc editionem. Milli Proleg. p. 108. The author of the following note is of a different opinion.

1518; at Hagenau, Gr. 8vo. 1521; by Cephalæus, 8vo. Argentor. 1524; by Bebelius, 8vo. Basil. 1531; by Colinaeus, Gr. 8vo. Par. 1534; at Basil, 1542, and 1545; by Bogardus, Gr. & Lat. 8vo. Par. 1543; by Frobenius and Episcopus, Gr. 8vo. Basil. 1545; and by Robert Stephens, Gr. 16to. Par. 1546. Stephens has for the most part followed the Complutensian edition in his text. But, at the same time, having consulted fifteen manuscripts, he adopted that reading, which he thought preferable. There was another impression of the same book in 1549, in almost every particular like that of 1546. In 1550 he published a third edition, Gr. fol. Paris. In this he placed the various readings in the margin, collected from *sixteen* Greek MSS. including in that number the Complutensian copy*. This is generally accounted the best of Robert Stephens's editions; and has been several times reprinted: but not always with equal accuracy.

Soon afterwards he printed a fourth edition of the Greek, accompanied with two versions, the Vulgate and that of Erasmus†. This was published at Geneva, not in 1541, as the printed copies bear date, but in 1551, while he was a refugee in that city‡. The text is the same with that of 1550; but is divided into verses. This division was a new scheme, projected by this celebrated printer, as his son Henry Stephens informs us§, while he was performing a journey on horseback from Paris to Lyons; and first introduced into the edition of the New Testament we are speaking of; and fol-

* Editio Complutensis, cum et mendis typothetarum scateat, & non ad fidem Græcorum Codicum MSS. sed modò ad Latinam versionem modò ad incertas D. Hieronymi et D. Thomæ conjecturas expressa sit, immerito locum codicis MSS. Græci occupavit. Præf. ad. N. T. ap. Wetsten.

† The present Vulgate consists partly of the old Italic version, and partly of St. Jerom's. This mixture was a sort of expedient, to re-unite the minds of those, who had been divided about this matter, and to reconcile the respect, which the people had for the old version, with the esteem, which the learned had for that of this learned father. Lamy's Introd. b. ii. cap. 8. The Latin version by Erasmus contains the whole New Testament, and was first published with the Greek in the year 1516.

‡ Calmet, Biblioth. Sacr. art. ix.

§ Præf. in Concord. N. Test.—It is well known to the learned, that the most ancient manuscripts of the New Testament have no other division, but paragraphs; nor any blank spaces between the words, and but few points. Cardinal Hugo de S. Caro, who died in 1260, the author of a Commentary on the Bible in 8 volumes folio, and a Latin Concordance, is *said* to have introduced the chapters now in use, and subdivided them by placing in the margin, at equal distances, the letters of the alphabet, for the convenience of references and quotations.

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lowed in almost all editions, in all languages, since that time.

The learned Dr. Bentley gives this account of the present Greek Testament: 'The present text was first settled almost 200 years ago out of several manuscripts by Robert Stephens, a printer and bookseller at Paris: whose beautiful, and, generally speaking, accurate edition has been ever since counted the standard, and followed by all the rest.'—He adds: 'The real text of the sacred writers does not now, since the originals have been so long lost, lie in any single MS. or edition, but is dispersed in them all. It is competently exact indeed, even in the worst MS. now extant: and no one article of faith or moral precept is either perverted or lost in them; choose as awkwardly as you can, choose the worst by design, out of the whole lump of readings. But the lesser matters of diction; and, among several synonymous expressions, the *very words* of the writer must be found out by the same industry and sagacity, that is used in other books; must not be risked upon the credit of any particular MS. or edition; but be sought, acknowledged, and challenged wherever they are met with *.'

As this is unquestionably the case, the business of an editor is to select the most rational and authentic lections, and out of the whole to form an accurate edition of the sacred books.

The editor of the edition, which is now published, gives the following account of his mode of proceeding in this work.

'These (the Cambridge and Clermont manuscripts) have been most commonly followed; but the different lections they exhibit have never been adopted blindly and implicitly. In many places these two manuscripts are mutilated and defective; several leaves, several chapters, are wanting; in which case the readings of other manuscripts, particularly the Alexandrian, have been espoused. The common text has never been deserted without reasons which appeared to me to justify such a departure; and no innovations have been introduced from precipitancy or affectation. Conjectural emendations I have exploded, nothing of this nature, however plausible and ingenious, being admissible, when, through the providence of God, such a number of very ancient and venerable manuscripts hath been transmitted to us. Not a single word, in any one important point, has been inserted in this edition, but what is supported by the best manuscripts. Excepting typographical errors, which a moderate acquaintance with the language will easily enable

* Remarks on Free thinking by Philel. Lipsiensis, p. 68.

the reader to correct, I persuade myself, that the text of the inspired writers here exhibited will approve itself to every scholar who is a judge of sacred criticism, to be as near to the original autograph of the evangelists and apostles as any hitherto published to the world. To accomplish this arduous design, I carefully read through the late professor Wetstein's Greek Testament, published at Amsterdam, in two volumes in folio, scrupulously weighed the merit or demerit of the various lections there exhibited from a great multitude of manuscripts of different value, and adopted only those which to my judgment appeared to be best authenticated: my meaning is, that I espoused only those which I verily believed to be the very words which the inspired authors originally wrote.

'I solemnly appeal to the great God, who knoweth my heart, and at whose bar I must very soon appear, to give an account of my present life and actions, that I have not altered a single word or the minutest particle to serve any cause, or to support any favourite system.'

We shall take a cursory view of two or three passages, in which the learned editor has adopted the lections of MSS. different from our common copies.

Matt. iii. 17. Λεγουσα· Οὗτος ἐστὶν ὁ υἱὸς μου ὁ ἀγαπητός, ἐν ᾧ εὐδοκῆσα. Dr. Harwood has given the text in this manner: λεγουσα πρὸς αὐτὸν, Σὺ εἶ ὁ υἱὸς μου ἀγαπητός, ἐν ᾧ εὐδοκῆσα. But if this is made a direct address, should not ἐν ᾧ be ἐν σοί, as the doctor has given it, upon the authority of the Cambridge MS. &c. Mar. i. 11; and as it is in all copies, Luke iii. 22? In Matthew and Mark the article ὁ before ἀγαπητός is omitted in this new edition, but we do not know upon what authority. In the common editions, Luke iii. 22, the address is expressed in these words: Σὺ εἶ ὁ υἱὸς μου ὁ ἀγαπητός, &c. In this it is, υἱὸς μου σὺ εἶ ὁ ἀγαπητός. The Cambridge MS. in this place only differs from the common copies by the omission of μου.

Matt. v. 10. ὅτι αὐτῶν ἐστὶν, "for theirs is the kingdom of heaven," exactly as it is verse 2. In this edition it is ἐσθὶ αὐτῶν, "will be theirs." Though ἐσθὶ appears in the Camb. MS. the transposition does not.

Ver. 32. Καὶ ὅς, &c. "And whosoever shall marry her, that is divorced, committeth adultery." This clause is omitted in the Camb. MS. and in Dr. Harwood's edition. St. Austin tells us, that it was left out in some copies in his time, 'quia explicatus hic sensus putari potuit in eo quod superius dictum est, facit eam mæchari: quomodo enim dimissa sit mæcha, nisi fiat qui eam duxerit mæchus?'

Chap. vii. 8. Πρὸ τῆς αἰτησῆς αὐτοῦ. "Before ye ask him." Πρὸ τοῦ ὑμᾶς ἀνοίξαι τὸ στόμα. "Before ye open your
your

your mouth." Camb. and this edit. The former seems to be a more simple and natural expression.

Chap. vi. 13. The doxology of the Lord's Prayer is omitted in this edition. And it must be owned, that it is not in St. Luke, nor in many copies of St. Matthew. St. Chrysostom, about the end of the fourth century, is perhaps the first writer, who cites and explains it, as part of the Lord's Prayer. It is supposed to be taken from the Greek liturgies, and inserted in the copies, which the Greeks used in their churches. But see Glass. Critic. Sacr. l. i. tract 11. p. 148. Luc. Brugenſis. Examen Millii. l. ii. c. i. Poli Synopsis.

Chap. ix. 21. *Εαν μόνον ἅψωμαι τοῦ ἱματίου αὐτοῦ.* "If I may *but* touch his garment." Common edit. & MSS. *Εαν ἅψωμαι μόνον* "if I may touch *but* his garment." Harw.

Chap. x. 8. *Νεκροὺς ἐγείρετε.* "Raise the dead;" omitted in this edition. Dr. Mill observes, that these words are wanting in many MSS. and because the apostles are not said to have raised any from the dead before the resurrection of Christ, he supposes, that they have been added to the text.

But it may very reasonably be urged, that the apostles might have no *proper* opportunity to exert the power, with which they were here invested; or, that they might exert it, and the facts not be recorded; the evangelists chiefly confining themselves to the life of Christ. However, it would be absurd to reject a text of scripture, merely because it is not supported by collateral evidence.

Whitby remarks, that this clause is in the Vulgar, Syriac, Arabic, and Ethiopic versions; that many expressions in this chapter extend to the mission of the apostles, after the resurrection of Christ, and were not fulfilled before; and that if we exclude these words, we must, for the same reason, exclude those immediately preceding, 'cleanse the lepers.'

Chap. xvii. 2. *Λευκὰ ὡς τὸ φῶς.* "His raiment was white as the light:" *ὡς χιὼν*, "as snow." Camb. MS. and Harw. It is *ὡς χιὼν*, Mar. ix. 3. But it would be false criticism to correct one evangelist by another, and reduce their expressions and images to a perfect uniformity. St. Mark, uses also the expressive word, *σιλβόντα*, *shining*; and St. Luke says, "his raiment was white and *glistening*," *ἐξασπραπτῶν*. The whiteness of snow is not adequate to these ideas. The same image is used Hab. iii. 4. *Φεγγὺς αὐτοῦ ὡς φῶς*: "His brightness was as the light." One reason perhaps for adopting the reading of the Cambridge MS. is the great similarity between the two comparisons in this verse, that of the sun, and that of light. But the latter, we apprehend, is the natural consequence of the former.

Chap.

Chap. xxiii. 35. Τὸς Βαραχίη, "son of Barachias," in all the manuscripts and printed copies. St. Jerom, followed by a great number of commentators, believed, that the Zacharias here mentioned was the son of Jehoiada, who was stoned in the court of the temple, by the command of Joash, 2 Chron. xxiv. 21. And in support of this opinion, some have imagined, that the evangelist has been guilty of a small mistake in the name of Barachias. Origen, Basil, Gregory of Nyssa, Epiphanius, Theophylact, &c. thought, that the Zacharias in this text was the father of John the Baptist. Grotius, Hammond, Louis de Dieu, and many others, contend, that our Saviour alludes to Zachariah, the son of Baruch, who was killed in the Temple, about three years before the destruction of Jerusalem, as related by Josephus; and that Christ spoke in the manner of the prophets, using the time past for the future.—The present editor avoids these disputes, and cuts the Gordian knot, by omitting the words in question.

Acts v. 39. Οὐ δύνασθε καταλυσαι αὐτό, &c. "Ye cannot overthrow it; lest haply ye be found even to fight against God." Οὐ δύνησεσθε καταλυσαι αὐτὸς, οὔτε ὑμεῖς, οὔτε βασιλεῖς, οὔτε τυράννοι. Ἀπεχεσθε οὖν ἀπο τῶν ἀνθρώπων τούτων, μηποτε, &c. In this manner this passage is exhibited in the Cambridge MSS. and in this new edition; and it appears, says the editor, to be the genuine reading, 'as the sentiment is worthy of a Jew, who entertained the most exalted ideas of the omnipotence of the true God.' But καταλυσαι αὐτὸς seems to be a harsh expression; and the words βασιλεῖς and τυράννοι, have all the air of a modern interpolation.

As these verbal criticisms may be unentertaining to the greater part of our readers, and the foregoing passages may be thought a sufficient specimen, we shall proceed no farther: but only observe, that we have taken these variations just as they occurred, upon a cursory inspection, without attempting to seek for such as might suggest either a favourable or unfavourable idea of this work. The learned reader will perceive, that the editor has exercised a discretionary power, and adhered to manuscripts no farther, than he has thought it expedient. In some *small points* he has deviated from all the copies we have seen. How far this is justifiable we shall not pretend to determine.

The notes, which accompany the text, are learned and ingenious. They are partly his own, and partly selected from other writers, to which the reader is frequently referred, the volume and page being generally specified, where the subject is more fully discussed.

The second volume contains a catalogue of the principal editions of the Greek Testament; and a list of the most esteemed commentators and critics. This list will be more generally useful, than the Bibliotheca Sacra of Calmet, as it lies in a small compass, and points out a great number of critical productions, which had not made their appearance, when that learned Benedictine published his catalogue.

To those, who may think, that the editor has used an improper freedom with the sacred text, while he invalidates the authority of our established copies, we can only say, that whenever a new reading (properly authenticated, and evidently more rational than the old one) is introduced, the editor deserves applause. When a man has been conversant with thirty or forty thousand various lessons, he is no longer a bigot, disposed to contend for the sacred originality of every word and syllable, or the infallibility of scribes and printers.

Dr. Harwood's edition deserves a place in the library of every scholar.

Elements of Fossilogy, or, an Arrangement of Fossils into Classes, Orders, Genera, and Species, with their Characters. By Geo. Edwards, Esq. 8vo. 2s. 6d. White.

MY kingdom is not of this world, was the argument in defence of the most perfect innocence and virtue, falsely accused of rebellion; we beg leave to pronounce of this *Fossilogy*, that it is not of this world; for as the author arranges mineral substances in a quite arbitrary manner, it naturally happened, that he had brought such substances into his book, as really do not exist in that class of beings he brought them under; and as elementary books are only intended for the instruction of those, who are still unacquainted with the first principles of a science, we must beg leave, by virtue of our office of Reviewers, to give fair warning to those who wish to become proficient in mineralogy, not to attempt to use this book as their guide.

We will not even take notice of the mongrel compound word *fossilogy*, but only beg the author to observe that its formation is not analogical to our language, for then it ought to be *fossilology*: and though that is by no means an euphonic word, it can never be curtailed into *fossilogy*.

The author pretends, p. 4. that chemical characters of fossils are *clear, certain, and of the greatest and most extensive utility*; however, he rejects them as they render the science *abstruse, less*
use-

useful, complicated and laborious. It is no disparagement to the chemical method, that it is *laborious* and *complicated*; because all pretenders to this science are thus excluded from the honourable name of true mineralogists. Neither can it be proved that this method makes the science *abstruse*, for it simplifies the substances, by reducing them to the primary elements, thus rendering it certainly *useful*, in contradiction to the author's assertion; indeed he had but a few lines before praised the method himself as being of the *greatest and most extensive utility*. The author should at least be more cautious to contradict his own assertions at the first outset. But among the sources, from whence the characters of *fossilogy* are drawn, our author enumerates *chemistry, structure, figure, colour, and the degree of hardness of fossil bodies*, omitting the more essential one, their *origin*. We know that several subterraneous fossils are formed by water, others by fire; some are reckoned primogenial productions, whose origin we have not hitherto been able to ascertain; others have evident signs of being formed by the sea, and deposited by it into strata; and still others are produced by subterraneous fires, volcanos, and eruptions. We very well know, mineralogists have hitherto very little attended to this great source of the characters of fossils, but of late all great and true mineralogists have been exceedingly busy, to collect materials in order to study the origin of fossils. Nay, it must at last become the only method which deserves to be followed; as it best determines, where there are any hopes of finding useful mineral substances or not: and it ascertains the very position of each kind of them, and shortens the search after metallic mines. All other methods therefore prove to be mere artificial ones. The *origin* of minerals goes hand in hand with *chemistry*, and all the other sources of mineralogical characters are vague, uncertain and precarious, or some of them depend upon the origin and constitutional mixture of fossils, which can be only ascertained by chemical experiments, and are therefore already comprehended among the others.

Our author arranges the whole of fossils in six classes: 1. Earths; 2. Stones; 3. Inflammables; 4. Metals; 5. Cryptometalline Fossils; and 6. Salts.

Mineralogists have long ago found, that earths and stones are originally the same substance, and that trifling circumstances represent the one in a loose friable state, and the other in a solid, indurated one, and it would therefore be hard to make a new class; however, this might be overlooked, but as water is a more common element than fire, the substances soluble in water and affecting the organs of the tongue, or

salts, ought naturally to precede *inflammables* and *metals*. The *cryptometalline* fossils are really metallic bodies, ought to be ranged among them, and cannot with any propriety form a new class.

In the class of earth we find the curious N. B. *Boles*, which *fertilize land*, are called *marles*. In the name of wonder, does the author not know that all marles are a mixture of calcareous earth and clay! some boles have that mixture, but not all.

Soperock is an earth with our author.

Clay he distinguishes generically from *loam*.

Virgin earth is different from all the rest, and especially from *mould*.

In the class of *stones* we find the *calcareous* ones separated from the *gypseous*, which, as all mineralogists know, are calcareous stones saturated with vitriolic acid, and it is therefore preferable to range them either among the calcareous stones, or among the *earthy neutral salts*; for the gypseous stones have all the properties of salts, being soluble in water, especially boiled in it, and form, when dissolved, what we call hard, selenitic water, and therefore affect the taste, though very slightly.

Corynthia, p. 28, is not to be corrected into *corynthia*, but into *carinthia*, which is its present Latin, and *kærntben* the German name.

P. 29. *Rhombic spar*, is a very vague name, especially for the first species, or *Iceland crystal*, or double refracting calcareous spar. *Rhombic spar* is the name given to the *feld-spat* of the German mineralogists, which is a heavy kind of siliceous stone, breaking in rhombic figures. See p. 72. of *Cronsted's Mineralogy* (a book worth ten of these Fossilogies.)

P. 35. The mineralogists are not yet so clear in their arrangement of diamonds among the *quarzose stones*, for they are volatile in a strong and long continued fire, which never affects any ruby, and seems to indicate that their origin and integrant parts are different.

P. 39. The *emerald* from Brazil, with sides deeply furrowed, seems to be very similar to a kind of green *sherb* of that colour, and is no gem.

P. 37, 39, 41. *Garnets* seem not to belong to *quarzose* stones, for reasons alledged by Cronstedt in his *Mineralogy*, p. 76.

P. 42. The *cornelian* is not an *agate* but a flinty stone of one colour, chiefly red and semi-transparent. Agates are of mixed colours and veins, and seldom otherwise than opaque, unless in thin slabs.

P. 43. The *chalcedony* is for the same reason no *agate*; no more is the *cat's eye*, nor the *onyx*.

P. 5. The whole order of *petra* belongs to the siliceous stones, and ought not to be ranged separately.

P. 54. The author speaks of an *individual*, called one of the *nephritic stones*, and found at *Otaheite*. The green nephritic stone, lately imported from the South-Sea comes from New-Zealand. *Nephritic stones* are nearly related to soap-rock and its varieties, have a magnesia earth for their basis, and are saturated with some acid, commonly the marine.

P. 57. The author calls the *basaltes* a *saxum*: which is widely different from it. The *basaltic stones* are all products of fire, and the *saxums* belong to the primogenial stones.

P. 58. *Pisolithus* is commonly a calcareous tophaceous stone, some indeed belong to the siliceous class, but all cannot be ranged here.

P. 59. The *micæ*, or *daze*, *glimmer* or *glift*, and the *leather-stone*, *talcum*, *soap-rock*, and *serpentine stone*, are found to belong to one class, (see *Marcgraff's chemical works*,) and ought therefore not to be separated into three different orders.

P. 60 and 61. *Amiants* and *asbests* are probably volcanic products, and differ very little from pumice.

P. 65. *Granites* and *porphyries* are not of the same order; the one is a primogenial stone, the latter a volcanic production: nor do the whitish or paler particles in porphyry consist of *felspat*, but of *sberl*.

P. 68. *Peat* is a kind of turf, consisting chiefly of roots of vegetables, with some mould formed of putrefied vegetables and a vitriolic acid: but is not a *maltha*, which is a less solid *asphaltum*.

P. 71. Some of the characters of the species of coal are really ill made, viz. two are formed from the nature of the residuum after being burnt, one from its supplying *candles* and burning very clear; and *Stone coal* from its being *stoney*. No, Mr. Edwards, all your coals are earthy indurated parts, more or less penetrated with bitumen, and different in solidity according to its place in the stratum. The nearer the sole, the more solid the substance is, and the more it is penetrated with bitumen. These distinctions, or specific differences ought therefore to be made in an uniform manner, either in regard to the situation of the substance in the stratum, or in reference to the constituent parts.

P. 72. The *marcasite* is not a peculiar genus of metal: and all that is said of them is taken from *Henckel's Pyritology*, but unfortunately misunderstood.

P. 79. *Platina* is not a metal in the common acceptation of the word. Lehman and Buffon have lately proved that it ought never again to appear among metals.

Lehman, Marcgraff, and Adanson, had native iron long ago.

P. 81. Manganese and emery belong rather to the author's cryptometalline fossils, and contain very little iron, if any at all, especially emery.

P. 83. *Native Lead* has hitherto not been found.

P. 85. Prof. Brunnich, in the last edition of Cronsted's Mineralogy, very justly doubts that native tin has been discovered.

Arsenic is not properly a metal, but belongs to the saline bodies having all their properties.

P. 86. *Black Jack* ought to be ranked among our author's cryptometalline fossils.

P. 89. *Nickell* is at present known not to be a separate metal, but rather a mixture of several.

Molybdana, or *black lead*, contains some metallic particles, but they are so much surpassed by sulphur, that it cannot be ranked among metals.

P. 91. *Cryptometalline fossils* are metallic ores, and ought not to be separated from the metals, nor can they with any propriety form a separate class of fossils.

P. 109. The author reckons basaltas among the *flores metallicæ*, and is very much mistaken, for they are a *lava* or melted substance, produced by a subterraneous fire. Another mistake of our author is, when he makes *basaltas*, and *sherl*, or *cockle*, synonymous, for though *sherls* are often contained in *basaltas*, in the same manner as *feldspat* or *mica* in *granite*, no mineralogist, however, would venture to call *sherl* basaltas, or *feldspat* granite. Vide *Raspe's Account of the German Volcanos*, who has treated this subject in the most satisfactory manner.

P. 110. *Basaltas* of a *pyramidal*, and of a *columnar figure*, are certainly put here by mistake, and we dare say, the author had *sherl* of this conformation in view, but did not know how to distinguish them from *basaltas*. We wish, likewise to know the reasons which induced our author to speak here again of *basaltas* as a *metallic flos*, having already ranged it, p. 57, among the genus of *saxum vulgare*.

P. 111. Every reader finding here the spirit of *vitriolic acid*, in a *fluid form*, will naturally suppose the author knows some spot of our globe where this acid is *fossil* in such a *fluid form*; but if this be the case, we hope the author will be so kind to inform the more ignorant mineralogists where so extraordinary a phenomenon is to be met with.

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These few remarks will convince our readers, that this publication is by no means calculated to become a useful guide in mineralogy; and though the author promises, after a period of years, to republish his performance more perfect, we have reason to believe, that even then it will be of little value. The best advice for our author would be to learn chemistry of the celebrated Dr. *Fordyce*, or Dr. *Higgins*, or that great master in this science Mr. *Woulfe*; to travel over Great Britain and Germany, to examine all mineral substances in their beds, to inspect the various mines, to collect materials, to subject them to a chemical examination, then to read what has been said by others; and lastly, to set about an entire new work on mineralogy; and we have not the least doubt, but it will be widely different from the present publication, and more acceptable to the public.

— — — cui lecta potenter erit res,
Nec facundia deferet hunc, nec lucidus ordo. HORAT.

A Compleat Treatise on Perspective, in Theory and Practice; on the Principles of Dr. Brook Taylor. By Thomas Malton. Fol. 2l. 5s. Boards. Robson.

Perspective is one of those fine imitative arts which are not only profitable but very entertaining in the execution, and is a genteel accomplishment to every person of a liberal education.

It is not a fallacious art, as has been imagined by some persons who are ignorant of its principles; but it is truly mathematical, and subject to the strictest geometrical demonstration. It requires, indeed some judgment to apply it with any propriety, and to produce the most pleasing representations of objects. And to demonstrate and explain its principles, and to direct the judgment in the proper application of them, many persons, and some of respectable character, have given to the world the result of their labours in this way; as Vignola, Marolois, Desargues, de Basse, Albertus, Frieze, Lamy, Nicéron, Pazzo, the jesuit, Ditton, s'Gravesande, Taylor, Hamilton, &c. The two last mentioned respectable persons in particular seem to have perfected this science; Dr. Taylor by his explanation of its most easy and general principles of practice, and Mr. Hamilton by his stupendous performance on this subject. Many other ingenious artists have also published large comments on the principles thus happily explained, by many examples of application to purposes of real and frequent use, with ample directions for particular cases; and among the rest the ingenious and industrious author of the work now before us. And although the principles of the art be so few

and simple, yet when its various applications are fully made and explained, it will not be matter of wonder that it should employ a folio volume, as in the present instance.

'I do not pretend, says the author, to have found out new principles, nor do I think, there can or need be any other; those given by Brook Taylor, being sufficient for any purpose, whatever; and that, the principles, on which he has founded his system, are the most simple and perfect that can possibly be conceived.'

And again,

'Now, although I have not the least pretence to the invention of new principles, yet I am firmly persuaded that I have made use of those we have to the best advantage; that, from the irregular and imperfect order, as they are given Dr. Brook Taylor, I have digested it into an useful and practical system; not involved in a labyrinth of mathematical demonstration, of things which are to little purpose in the art of delineating.'

He has, however, given such mathematical demonstrations of the principles which he has laid down, as appear to be necessary for real practice.

This work is divided into four books; the first treats of Optics or Vision, the second of the Theory of Perspective, the third of the Practice of Perspective; and the fourth of Shadows. Each book is subdivided into sections: thus the first book contains five sections, viz. 1. A Differtation on Light and Colours; 2. A Description of the Eye and the Manner of Vision. 3. Treats of Direct Vision. The 4th contains Objections to the received Opinion of the Cause of Vision, and to many other physical principles. The 5th contains a few Observations on the subject of Refracted Light; and several objections to various other subjects, frequently reflecting on sir Isaac Newton and other great philosophers, with whose writings our author seems not to be sufficiently well acquainted. The whole of this first book, except two theorems in the third section, is entirely foreign to a Treatise on Perspective, and being quite out of the *line* of our author's subject, it is therefore impertinent, even if the objections, &c. advanced in it concerning a variety of philosophical subjects, were judicious in themselves; but as they appear so much the contrary, they may hurt our author's reputation, by the appearance of a presumption arising from a too superficial knowledge of the subjects animadverted on; and, in our opinion, it would have been better if he had entirely omitted them.

'The second book is divided into six sections, containing, the whole useful theory of perspective, rectilinear, and curvilinear, which is somewhat copious, by reason of the examples given for illustration, and corollaries necessarily deducible from the theorems. The first section is a general introduction,' containing

taining a description of lines and planes, parallel, perpendicular, and inclined, either to the horizon, or any other lines and planes; and other preparatory remarks. 'The second is also introductory, and contains a full explanation of all the various kinds of projection, ichnographic, orthographic, and stereographic; with a circumstantial and comprehensive definition of perspective, and other introductory matters. The third is more elementary; it contains a full, yet brief definition of all the terms made use of in the theory. The fourth section contains the whole theory of right-lined perspective, in fourteen theorems; from which are deduced several useful and practical lessons in corollaries, scholia, &c.'

The demonstration of theorems are given in a very elaborate manner, and may probably appear very tedious to many readers. The diagrams also are frequently perplexed or indistinct by an affectation of rendering them universal.'

'The fifth section contains so much of the theory of curvilinear perspective, as is really useful in practice; or necessary to be known, by any artist whatever. The sixth is a refutation of several capital errors and absurd opinions, which many persons entertain of perspective; and which are there clearly and fairly stated, and shewn to have no real existence.'

We apprehend our author means by this last expression, that those opinions are ill founded. And we agree with him in his objections to such opinions, and in his explanations of the phenomena which sometimes give rise to them; but in our opinion the discourse might have been placed with more propriety elsewhere than as a section of the regular work. A few paragraphs from this section we shall extract as a specimen.

'From the circumstance I have mentioned, says the author, in respect of the true representation and appearance being depicted, at once, on a spherical surface, some artists imagine, that the representation on a plane ought to be so delineated; it cannot be; 'tis impossible, in the nature of things. Suppose a true representation of a long building, in full front, delineated on a spherical surface, and it were possible, afterwards, to reduce the spherical surface to a plane; is any person so weak as to suppose that such a representation would appear like the original, in any point of view? he must be weak, indeed, and have strange mistaken notions of perspective, who can: and yet I have heard this point strenuously supported, or rather argued for (supported it could not be), for any thinking person (who can think with any propriety about it) must be sensible, that, what should represent right lines will be curved, and, the whole, will give the idea of a rotunda, or externally round building; seeing that, the extremes would fall off, not in right lines but curved, and they would appear less than the real object; to say nothing the almost impossibility of producing or delineating

such a picture, at all, or by any means ; I should be glad to be informed, how, or by what rules.

‘ I have just bethought me of one circumstance, which, I think must convince an atheist in perspective. I am persuaded; no person will deny, that, if the eye could be fixed in a point, at a proper distance from a transparent plane, placed between the eye and an object, whilst the hand traced, accurately, every line of the object, as it appeared on the transparent plane ; such a delineation, all must allow, would be a true one. Let those, who are not otherwise to be convinced, try the experiment. I will stake all my knowledge in perspective, that every representation of a right line is a right line, on the plane ; that columns or cylinders of equal magnitude, and parallel to the plane, will be larger as they are more remote from that point, on the plane, to which the eye is opposite ; that the representation of a circle or sphere, seen oblique, is an ellipsis ; that objects of equal magnitude, and equally distant from the picture parallel to them, however otherwise situated or elevated, will be represented equal ; with various other circumstances ; all which may be fully proved to ocular conviction, which will not admit of the least doubt. Surely then, if perspective performs the very same thing, which it certainly will, in every respect, it must exhibit a true representation of objects.

It is the business of perspective to produce the figure of a section of the cone or pyramid of rays, from the eye to the object, by a plane, in any determined position ; which, if the rules it prescribes be truly followed, it will most certainly effect, without any sensible error. For, wherever any point, or angle of an object, appear on a plane, or other surface, between the eye of the object, there the visual ray would cut and pass through the plane, to the eye ; but when the distance of the eye is such, that the visual rays, from the eye to the object, cut the plane very oblique, or in angles, nearly, or perhaps less than, half right ones, the representation will consequently be distorted and preposterous, and, in other points of view, will have a disagreeable and unnatural appearance.

Here, then, lies the mistake, which, through ignorance or inadvertency, is attributed to perspective, and supposed to be a deficiency or imperfection in it. 'Tis, generally in the point of view, the situation, &c. of the picture or object ; which, by being too near the eye, occasions that distortion and preposterous representation we perceive in several pictures ; for, if the optic angle, under which the whole picture is seen, exceeds 50, or, at the most, 60 degrees, the distance is not sufficient ; as, the visual rays will cut the picture very oblique, near its extremes, and occasion a disagreeable distortion of the objects on the extreme parts of it. Yet, as I have observed, at any distance, the representations of columns, or other cylindrical objects, on a picture parallel to them, will, in true perspective, ever be the least which are nearest to the center.

‘ I shall

* I shall now take notice of another great difficulty, which seems to be a stumbling block to many artists; who, one would imagine, would not hesitate one moment, to determine about it with propriety; which is to represent, on a vertical picture, the appearance of a direct descent; which, some have affirmed impossible, in the nature of things, to be done; that it is a strong instance of the insufficiency of perspective, and that, we must have recourse to experience, only, in such cases; intimating, that it is not possible, by the rules of perspective, to give the representation of an inclining plane; which is so ridiculous an assertion, that, any person, who understands geometry tolerably, well easily be convinced of the contrary.

* For first we are to consider whether the descent (which I shall suppose a plane) is perceivable or not. If this descending plane can be seen, at all, from any fixed station, it may, undoubtedly, be represented on the picture, from that station by the strict rules of perspective, or there is no truth in perspective; either it is a perfect and infallible rule, or it is no rule at all. If the plane can be seen, it is a subject of perspective; if it cannot be seen, it is no subject for a picture; which needs no demonstration. To tell us, what descends, and we actually know to go down-hill in nature, will, if ever so correctly drawn, appear to raise upwards on the picture, is saying nothing to the purpose, the expression is vague and nugatory; for if the plane descended so much as not to appear to rise on the picture, it could have no place or representation thereon; but if it can be seen at all, it must necessarily and unavoidably appear to rise; or rather, it must, really, rise on the picture, for the appearance to descend.

* To draw two parallel and horizontal lines across the picture, and to give an idea, that the space, between them, represents a descending plane (of a certain length) without shape, bounds or limits, sideways, or any object situated on the inclination, is indeed impossible; but that is giving too great latitude to the meaning of the expression. And yet I question if a skilful and ingenious painter, in a real perspective, might not, simply, by the effect of colour, even in this case, deceive the eye, and give the appearance of of a descent. But, if there are objects situated on the inclined plane, or if the shape or figure of the plane, itself, is to be described; whatever can be seen of such objects (whether tops or bottoms it matters not) they may, and can be represented, truly and exactly, as they appear, by the infallible rules of perspective; and that on the same invariable principles, as the most common and ordinary cases, whatever, are subject to.

He then gives a clear instance, by a diagram, of this case in a plane regular descent. Plate 31 also contains another striking example of this same truth, in which a descending flight of steps in a stair-case actually rise considerably in the

picture, and yet convey a strong idea of their real descent in the building.

From the theory of perspective, delivered in the second book, we are led to the practice of it, in the following parts of the work. This is chiefly comprised in the third book, which contains suitable examples of most cases that can occur in practice. It is divided into twelve sections: the first is a kind of introduction, seemingly unnecessary, as it contains nothing material. The 2nd section contains a repetition of some definitions more particularly adapted to the *practice* of perspective. The 3d contains interesting observations on the size and position of the picture, and on the height and distance of the eye; together with some problems to find vanishing lines and points.

‘ In respect of the shape and dimensions of the picture, no rules can be prescribed, it is always at the discretion of the artist; unless it be proportioned to some particular place which determines its figure and dimensions. The oblong rectangle is, in general, a more agreeable and convenient shape than a square; about the proportion of 3 to 2, i. e. if the length be three feet, the width may be two, or thereabout; as convenience, for taking in the objects, may require. Some objects requiring it upright; others, and more generally, length-ways.

‘ Neither can a certain and invariable rule be given for fixing the height of the eye, and, consequently, of the horizontal line. To fix it to half or a third part of the height, absolutely, would be ridiculous; it must ever be at discretion, in proportion to the scale of the drawing; a landscape view, from an eminence, may raise the horizon to the middle of the picture, or higher, yet it may be very natural. In general, five feet, or five feet six inches, the natural height of the eye, is the most agreeable, being most accustomed to see objects at that height; altho’ it may not be, perhaps, above one fifth or sixth part of the height of the picture. Too low, in a general view, is not agreeable, because the recedings of the parts of objects, on the ground plane, are not so distinguishable, as they approach nearly to right lines.

‘ Respecting the distance, something may be ascertained. The distance of the picture is a material circumstance which ought to be well attended to; otherwise the whole performance may be a disagreeable distortion, instead of a pleasing and natural representation. The distance ought always to be considerably more than the height of the eye; although Brook Taylor and some others, in their diagrams, have made it much less, which produces a very bad effect; the representations of the receding parts of the object, on the ground plane are, by that means, drag’d out to an immoderate length.’

This is then illustrated by diagrams: and then the author adds,

‘ Thus,

‘ Thus, it is evident, that the height of the eye is productive of as great distortion as the distance ; but, to determine, absolutely, in what proportion one shall be to the other, is not possible, as various circumstances may render all such rules exceptionable. In general, the distance ought not to be less than twice the height of the eye or at least, as three to two but there may be a necessity, in some cases, to make it equal, or perhaps higher, for the conveniency of shewing some particular parts of the object.

‘ Some persons make it a general rule to make the distance equal to half the diagonal of the picture, which is, certainly (if the center of the picture be in the middle) a method, if rightly understood and applied, will never produce great distortion, in the representations of object thereon.’

He then says,

‘ But, this rule, for fixing the distance, is sometimes injudiciously adhered to ; when the center, or point of view, is near either extreme ; in which case, especially if the view be internal, or have objects situated near the other extremes, they will be greatly distorted.’

He then recommends one general rule as proper enough for most cases, viz. to make the distance of the eye from the picture equal to the whole breadth or length of the picture when the center is in the middle of it ; or, which is the same thing, if the center be towards one side, make the distance equal to twice the distance of the center from the farther side of the picture.

‘ The position of the picture in respect of the object and the eye, is another essential point to be well considered, and determined on. Without due regard to that, the other preliminaries are to little purpose ; as all the imagined caution, in the height and distance, may be rendered abortive by that means.’

He here very justly reprehends the too frequent method of placing the picture parallel to one face of a building &c. and clearly shews that the best position is generally to place it perpendicular to the line of vision when we look streight towards the object ; as this method always produces the least optic angle, and consequently the least distortion towards the sides of the picture. In the fourth section are ‘ contained all the practical elementary problems in Brook Taylor’s essay, which are, of themselves, a compleat system of practical perspective. These elements, of the following work, being well understood, will be found of great utility ; which has induced me to perfect such as the great author of them had left very imperfect ; and some, particularly his twenty-first and twenty second figures, are greatly defective ; indeed it is a general fault in the doctor’s works ; we are nevertheless infinitely obliged to him, for giving them to the world, such as they are.’ In many other

other places our author reprehends the doctor, and sometimes indeed without cause, as in prob. II. page 134, where the doctor's elegant construction is objected to: for it was unnecessary for the doctor to instance in finding more points than one, as they are all found the same way. Our author should here have been very cautious not to err himself, where he is blaming another so much, as we think he has done in saying 'five points in an ellipsis are not sufficient for ascertaining the true curve of it;' for all geometricians know that they are quite sufficient. Like as the projections of points give the representations of lines whose extremes are those points, in the 4th section, and of different projections lines are formed projected planes in the fifth, so in the sixth it 'is shewn how to compose solids, of planes only; by which any plane building may be projected. The seventh section teaches, fully, how to represent mouldings in general, and to break the same at the angles of a building, &c. internal or external, right-angled or otherwise, with other, necessary and decorative parts of architecture, &c. as triglyphs, consoles, modillions, &c. also, how to form a pediment. The eighth is wholly adapted to a circular and round objects of all kinds, as arches, columns, plane bases, and capitals, steps, wheels, vases, &c. and a circular mouldings; including also the Ionic and Corinthian capital.' In this section our author shews great skill, labour and accuracy. 'Being now furnished with all the materials of a building, the ninth section shews how to compound them, and to form a building; from the most plain and simple to the most elegant and rich, decorated with the various orders; and also detached buildings, views, &c.' In the beginning of this section the author again expatiates on the absurd method used by many perspective draughtsmen, of supposing their picture placed parallel to one end or side of a building when the place of the eye is not directly before that face of it: this practice generally produces a distorted projection which has a disagreeable appearance, notwithstanding it may be true perspective. The difference in the effects of this and the before mentioned more rational method, is here illustrated by apt and striking figures. This section is enriched with several elegant engraved views of real buildings; among which are St. Paul's church, Covent-garden; Chelsea Hospital; Buckingham House, or the Queen's Palace; besides several beautiful fancy pieces. The tenth section 'is for internal subjects, arcades, rooms, stair-cases, and cieling pieces, representing domes, and cupolas; which, though somewhat particular, is founded on the same invariable principles.' In this section are some very rich plates. The eleventh section 'is adapted for furniture, as chairs, tables, book-cases, &c. also for coaches and machines. And, the twelfth, for inclined

inclined pictures and planes in general.' The theory of which is illustrated by convenient moveable schemes, and applied in many practical examples.

'Book the fourth treats on the perspective of shadows, which is indeed a copious subject, and much more might be said of it; but as I am sensible, that very few take the necessary pains to project their shadows by rule (general effects being all that is studied, or regarded) and therefore, it would be to little purpose to give rules, which will seldom, if ever be followed. Nor is it at all necessary, or even practical, to project every shadow, mathematically; it would be attended with great loss of time, and perhaps, in some cases, produce a bad effect, though truly projected. In this branch of perspective, licence may therefore be taken, justifiably, provided they do not run into gross and palpable absurdities; such as projecting the shadows of objects, already immersed in shade; or, as I have seen in the works of eminent masters, shadows cast both ways, in the same picture, to the right, and to the left. I have also seen, the shadow of a curve line represented by a right line, when the luminary was not nearly in the plane of the curve; which, with others, less obvious, ought carefully to be avoided, and guarded against.

'Nevertheless, there are certain general rules may be given, which ought strictly to be adhered to; and never, on any account, departed from. I have, therefore, in this work, given so much as I conceive necessary to be known; for, in order to be conversant in shadows, it is absolutely necessary to be acquainted with the invariable law of nature, in the projection of shadows; although it may not always be necessary to follow her dictates implicitly.

'The effect of reflected light on objects, from other bodies, in vicinity with them, is likewise treated of in this book; also the effect of distance, usually understood by the term keeping, properly, aerial perspective; both which, contribute greatly to the perfection of a picture; insomuch that, without due regard being had to both, a picture, ever so well designed and delineated, or coloured, will be but a flat and spiritless performance.

'And lastly, the reflected images of objects on the surface of still water, or on polished mirrors, in any position, are, in the last section of this book treated on.'

To this *Compleat Treatise on Perspective*, we are informed an *appendix* is soon to be published.

Thus have we given a particular account of this work, which (notwithstanding it may be a little deficient in point of orderly composition, owing perhaps to the author's inexperience as a writer, besides the occasional introduction of things foreign to the subject, imprudent objections to points of philosophy, disgusting comparisons with other writers, and the frequent repetition of the manner in which the work has been and will be treated;

treated; we say, notwithstanding these blemishes, it is a very valuable performance, and seems to contain almost every thing that is really useful in perspective. The plates are elegantly executed, and the author has shewn himself a great master of his subject in the execution of so many laboured and accurate draughts.

Travels in Greece: or, an Account of a Tour made at the Expence of the Society of Dilettanti. By Richard Chandler, D. D. Fellow of Magdalen-College, and of the Society of Antiquaries. 4to. 16s. Boards. (Continued from vol. xli. p. 467.)
Dodsley.

IN our last Review we gave an account of Dr. Chandler's description of the remains of the ancient public buildings, temples, &c. of Athens. The doctor would next have described the antiquities within the present town; but of these, he observes, an accurate and faithful account has already been published by two of our countrymen, one of whom was a companion on this expedition. Referring the curious reader, therefore, to that work, our author, to complete the view of this illustrious city, follows Pausanias in his survey of its ancient state; divesting him of the digressions which obscure his method, and subjoining some farther account of a few of the places, and such remarks on their situation, as may contribute to enlarge our knowledge of the general topography of this celebrated capital. For this entertaining abstract of Pausanias, however, we must leave our readers to have recourse to the narrative, and shall accompany our author on his description of the ancient Athenian suburbs. He observes, that without the gate Dipylon, the road branched off toward the Piræus and Eleusis as well as the Academy. The road to the haven and to Eleusis divides now not far from the temple of Theseus, and is nearly in the same direction as formerly. On the right hand of the Eleusinian road is a way, which leads to the site of the Academy. Farther on is a rocky knoll, which was the Colonus Hippius. Some massive fragments of brick-wall occur at this place, with a solitary church or two. The site of the Lycæum, which was beyond the Ilyssus, is now marked by a well and a church, and many large stones scattered about. Cynosarges, says Dr. Chandler, was not far from the Lycæum, and perhaps on the same side of the Ilyssus as the city, where is now a garden near this bed, and by the road. The artificial currents of water having ceased, he farther remarks, the environs of Athens are become, except near Enneacrunus, more bare and naked than they were even after the devastations of Philip and Sylla.

Our

Our author afterwards entertains his readers with an account of the university of Athens, the professors, degrees, dresses, manner of entrance, with the character and extinction of the philosophers, and the ruin of the university.

‘The decline of philosophy, says he, must have deeply affected the prosperity of Athens. A gradual desertion of the place followed. Minerva could no longer protect her city. Its beauty was violated by the Proconsul, who stripped Pœcile of its precious paintings. It was forsaken by good fortune, and would have lingered in decay, but the Barbarians interposed, and suddenly completed its downfall. When the Goths were in possession of it in the time of Claudius, two hundred and sixty-nine years after Christ, they amassed all the books, intending, it is related, to burn them; but desisted, on a representation that the Greeks were diverted by the amusements of study from military pursuits. Alaric, under Arcadius and Honorius, was not afraid of their becoming soldiers. The city was pillaged, and the libraries were consumed. Devastation then reigned within, and solitude without its walls. The sweet sirens, the vocal night-ingales, as the Sophists are fondly styled, were heard no more. Philosophy and Eloquence were exiled, and their ancient seat occupied by ignorant honey-factors of mount Hymettus.’

In the twenty-fifth chapter Dr. Chandler treats of the people of Athens, the Turkish government, the Turks, Greeks, Albanians, the archbishop, and the character of the Athenians. He informs us that the Turks of Athens are in general more polite, social, and affable, than is common in that stately race; living on more equal terms with their fellow-citizens, and partaking, in some degree, of the Greek character.

‘A traditional story was related to us at Smyrna and afterwards at Athens, to illustrate the native quickness of apprehension, which, as if transmissive and the property of the soil, is inherited even by the lower classes of the people. A person made trial of a poor shepherd, whom he met with his flock, demanding, *απο πη; και που; και πως; και ποσα.* From whence? and where? and how? and how many? He was answered without hesitation, and with equal brevity, *απ’ Αθηνας, ως Αη-βαδια, Θεodore, και πεντακοσια.* From Athens to Livadia, Theodore, and five hundred. In the citizens this aptitude not being duly cultivated, instead of producing genius, degenerates into cunning. They are justly reputed a most crafty, subtle, and acute race. It has been jocosely affirmed, that no Jew can live among them, because he will be continually out-witted.’

In the subsequent division of the work, the reader will be entertained with an account of the care of the female sex at Athens, the dress of the Turkish women abroad; of the Greek,
and

and the Albanian ; with the dress of the Greek at home, the manner of colouring the sockets of their eyes, and of their education. The author next gives a concise account of the territory of Athens, and other particulars relative to its natural history. He observes that frequent traces of the demi or boroughs, which were anciently scattered in the country, are yet found ; and several still exist, but mostly reduced to very inconsiderable villages. Many wells also occur on Lycabettus, at the Piræus, in the plain, and all over Attica. Some are seen in the vineyards and gardens nearly in their pristine state ; a circular rim of marble, about a yard high, standing on a square pavement ; adorned, not inelegantly, with wreathed flutings on the outside ; or plain, with mouldings at the top and bottom ; the inner surface deep worn by the friction of the rope. The bucket is a kettle, a jar, or the skin of a goat or kid distended ; and close by is commonly a trough stone, into which they pour water for the cattle. The territory of Athens was anciently well peopled, and the city was supplied with corn from Sicily and Africa. At present, Attica is thinly inhabited, and, in the opinion of the author, produces grain sufficient for the natives ; but the edicts prohibiting exportation are continually eluded, and public distress bordering on famine ensues almost yearly.

The olive-groves, we are informed, are now, as anciently, a principal source of the riches of Athens ; and the honey of Attica continues to retain its repute. Many encomiums are extant on that of Hymettus, in particular, and Dr. Chandler affirms that it deserves them all. Provisions of every kind are good and cheap at Athens ; the frequent and severe fasts imposed by the Greek church having an influence on the market. Hares, game, and fowl, may be purchased for little more than the value of the powder and shot. Oranges, lemons, and citrons grow in the gardens. The grapes and melons are excellent, and the figs were celebrated of old. The wines are wholesome, but the pitch, infused to preserve them, communicates a taste, to which strangers are not presently reconciled. When the olives blacken, vast flights of doves, pigeons, thrushes and other birds repair to the groves for food. Wild turkies are not rare. The red-legged partridge, with her numerous brood, basks in the sun or seeks shade among the mastic-bushes. They are fond of the berries in the season, and have then a strong but not disagreeable taste. In winter, woodcocks abound ; descending, after snow on the mountains, into the plain, especially on the side of the Cephissus, and as suddenly retiring. If the weather continues severe, and the ground be frozen, they enter the gardens of the town in great distress,

distress, rather than cross the sea ; and are sometimes taken with the hand. Snipes, teal, widgeon, ducks, and the like, are also found in plenty.

The wild beasts, which find shelter in the mountains, greatly annoy the shepherds ; and their folds are constantly guarded by several large fierce dogs. The person who killed a wolf, was entitled by a law of Solon to a reward ; if a female, to one drachm, seven-pence half-penny, if a male, to five drachms. Afterwards a talent, or one hundred and eighty pounds sterling was paid for a young wolf ; and double that sum for one full grown. The peasant now produces the skin in the bazar or market, and is recompensed by voluntary contribution. Parnes, the mountain toward the Cephissus, is haunted, besides wolves, by deer and foxes, as it formerly was by wild boars and bears.

The large horned owl, the favourite bird of Minerva, which the Athenians placed as her companion in her temple in the Acropolis, and whose effigy they stamped on their coin, has not yet been mentioned. But the travellers were not long at the convent before a peasant brought them one alive with the wing broken. It recovered, and was much visited during their stay, as a novelty. Dr. Chandler afterwards saw another, flying, in the day-time. They are as ravenous as eagles, and, if pressed by hunger, will attack lambs and hares.

In the next chapter we meet with a lively account of a Turkish foot-race and wrestling match ; the dance of the Arabian women ; Greek dances ; marriages of the Turks, Greeks, and Albanians ; with a description of funeral ceremonies.

Taking now our leave of Athens, no longer the residence of philosophy, but sunk in all the ignorance, superstition, and credulity, which involve the other regions of the East, we shall accompany the travellers on their departure from this celebrated city.

On the 5th of October the travellers sent out from Athens ; when, crossing the Ilissus, they passed by the site of the Lyceum, and the borough of Alopece, the place to which Socrates belonged. The first night they lay in the recesses of mount Hymettus, where was the scene of the famous story of Cephalus and Procris. This spot is supposed to be the same with what is now occupied by the monastery of Cyriani. The Greek women repair hither at particular seasons, and near it is a fountain much extolled for its virtues, in conducting to pregnancy and easy delivery. The papas or priest affirmed to the traveller, that a dove is seen to fly down from heaven to drink of it yearly, at the feast of Pentecost.

After

After returning from mount Hymettus, some information which the travellers received induced them to go to Vary, a farm belonging to a Greek monastery at Athens, on the sea-coast, and distant about four hours. The road led them, as before to the vestiges of the Alopece, beyond which they saw several small barrows, the soil poor and stony. Dr. Chandler observes, that the origin of these barrows may be deduced from early history. The Lacedæmonians sent an army under Anchimolius to free Athens from the tyranny of Pisistratus. He landed at Phalerum, encamped, was attacked, and killed with many of his men. According to Herodotus, their graves, or barrows, are by Alopece.

On approaching the shore some vestiges occurred, it is supposed, of *Æxone*. The travellers then turned, and directed their course toward Sunium, through a gap in mount Hymettus, which running out forms the promontory once called Zoster. Within the gap, near the end, they came to the site of a considerable town, some terrace walls of the species called *incertum* remaining. In these they found some fragments of inscriptions; and one of the company afterwards copied a sepulchral marble recording a person of Anagyrus, which is supposed to have been the name of the place. The terrace, Dr. Chandler, imagines, was perhaps the site of the temple of Cybele.

The convent stands on a knoll above the sea, with Lampra, the promontories Sunium and Scyllæum, and the fosse of Patroclus, Belbina, and other islands, in view. The travellers there met the hegumenos, or abbot, who had come from Athens to receive them; and two or three caloyers or monks, who manage the farm. They were entertained with boiled fowls, olives, cheese, and the like fare. The sky, as usual, was their canopy; and after sun-set, they lay down to sleep, some under a shed, some in the court, and one of Dr. Chandler's companions in a tree, where a man had watched the *alóni* or corn-floor, which was close by, during the harvest. We mention these circumstances, to give our readers the more clear idea of the customs of the country.

Early in the morning they ascended to a cave or grotto, which was the object of their journey, distant about three quarters of an hour, inland, in the mountain. This which our author supposes to be the *Panéum*, mentioned by Strabo, affords shelter to the goatherds in winter, and is frequented at all seasons for water, by those who have their employment on the mountain. Here the attendants made a fire to purify the air, and the travellers tarried all day, dining again on a sheep roasted whole.

' The

* The Panéum or Nymphæum, says Dr. Chandler, by Vary is a singular curiosity, of a species, it is apprehended, not described by any traveller. It is found in the mountain-side, near a brow. You descend through a small mouth; the forked trunk of a tree, with branches fastened across, serving as a ladder. At the landing-place is a Greek inscription very difficult to be read. It is cut on the rock first smoothed, and informs us, that Archidamus of Pheræ made the cave for the Nymphs, by whom he was possessed. Opposite is a small niche or cavity; with some letters, part of a word, signifying that the offering for fruits, perhaps a small piece of money, was to be placed there. From the landing-place two ways lead into the cavern. Going down by the narrow stairs cut in the rock, on the left hand is inscribed in very ancient characters, "Archidamus the Pheræan." When you are down and face the stairs, at the extremity of the right hand is an ithyphallus, the symbol of Bacchus; and near it is Isis, the Egyptian Ceres. The Athenians had early an intercourse with Egypt and some writers have asserted were originally a colony from that country. Under small niches, in two places is inscribed, "Of Pan." On the other side of the stairs are two more niches, and beneath each, "Of Apollo offer." Beyond these is a very rude figure of the sculptor represented with his tools, as working, and by it his name, Archidamus, twice repeated, the letters irregular and badly cut. On removing some mould we discovered that his feet are both turned inward. Near the image of Isis lay a stone, with two sides inscribed, once set up so that both might be visible. From one I copied "Archidamus the Pheræan and Chollidenfian made this dwelling for the Nymphs;" from the other, "Archidamus the Pheræan planted the garden for the Nymphs." The stairs, which are continued along by the side of the rock below the figure of Archidamus, are covered with soil formed by leaves or washed in by rain from above: and the descent to the lower grotto, to which they led, is become steep and slippery. That is entered by a narrow passage left in the partition, which has been rendered picturesque by petrifications. It is of a circular form, the sides adorned with fantastic incrustation, and the roof with sparry icicles. Of these several are growing up, pointed, from beneath; and some have already met and united with those pendant from above. At the bottom is a well of very clear and cold water. On the left hand, going up again, near the landing place, is a square horizontal cavity; and farther is an inscription on the rough rock, not legible. The cavity probably had contained the garden of the Nymphs before mentioned, consisting of a little soil set with such herbs and flowers as were reputed grateful to them. If a small trench be deemed unworthy of an appellation, it may be noted, that gardens were planted for Adonis not equal in magnitude even to this plat, each being a shell or pot with earth, in which certain vegetables thrived awhile and then withered. Such

were the flower-gardens in the hall called by his name in the palace of Domitian at Rome.

Archidamus was solicitous, as may be inferred from his figure, to transmit a knowledge of his person to future ages. He was a native of Pheræ, a city of Thessaly, who had settled in Attica and was admitted to his freedom in Chollis, one of the borough-towns. The inscriptions, as may be collected from the diversity in the characters and in their powers, are of different dates. That at the landing-place was added, it is likely, long after his decease, as a memorial of his labour and its cause; which was nympholepsy. From those which appear to be contemporary with the sculptor it may be argued that he lived when the Attic or Cadmæan and Palamedæan alphabet, consisting of sixteen letters, was in use; or before the Athenians were prevailed on to adopt the Ionic alphabet, in which the number was twenty-four. The figure of Archidamas, so unshapely and unsightly, will coincide with a period, when design was in its infancy and not commonly professed. It is certainly amongst the oldest specimens extant of the beginnings of the art; furnishing an example of the rough out-line and proportionless sketch, from which it gradually rose to correctness, precision, and sublime expression; animating marble, and giving to statues a perfection of form unequalled by nature, and a dignity of aspect superior to human.

Dr. Chandler, being desirous of seeing the plain of Marathon, which was distant only eighty stadia, or ten miles from Athens, set out thither on the 5th of May, attended by a couple of Greeks. They left the two Ionic columns of the reservoir of *New Athens* on their right; passing by a huge rock, which is split; and by one, on which are inscriptions mostly illegible. The mountain of St. George, called anciently, it is supposed, Anchermus, was on their right hand. It is a naked range, reaching from near Pentele, with a church of the saint standing on the lofty summit above the columns, and visible afar.

They soon arrived at Cephissia, a village situated on an eminence, by a stream, near the western extremity of mount Pentele. It was once noted for plenty of clear water, and for a pleasant shade suited to mitigate the heat of summer. The famous comic poet Menander was of this place. Here also, and at Marathon, resided Atticus Herodes, after his enemies accused him to the emperor Marcus Aurelius as guilty of oppression. The youth in general followed him for the benefit of his instruction; and among them is said to have been Pausanias, the author of the Description of Greece.

Atticus Herodes, our author observes, had three favourites, whose loss he lamented, as they had been his children. He placed statues of them in the dress of hunters, in the fields and
woods,

woods, by the fountains, and beneath the plane trees; adding execrations, if any person should ever presume to mutilate or remove them. One of the Hermæ or Mercuries was found in a ruinous church at Cephissia, and is among the marbles given by Mr. Dawkins to the university of Oxford. This represented Pollux, but the head is wanting. It is inscribed with an affectionate address to him; after which the possessor of the spot is required, as he respects the gods and heroes, to protect from violation and to preserve clean and entire, the images and their bases; and if he failed, severe vengeance is imprecated on him, that the earth might prove barren to him, the sea not navigable, and that perdition might overtake both him and his offspring; but if he complied, that every blessing might await him and his posterity. Another stone with a like formulary, was seen there by Mr. Wood; and a third near Marathon.

‘ We dismounted about sunset at a place almost deserted, called Stamati; and after supper lay down to sleep beneath a spreading vine before the cottage of an Albanian. Early in the morning, I proceeded, with a guide, to examine an inscription of which a peasant had given me information; quitting the strait road to Marathon, between which place and Athens was one a town named Pallene. We soon entered between two mountains, Pentele ranging on our right; and on the left, one of the Diacria, the region extending across from mount Parnes to Brauron. Tarrying to water our horses near some houses, I was presented by an Albanian with a handful of white roses fresh gathered. We penetrated into a lonely recess, and came to a small ruined church of St. Dionysius standing on the marble heap of a trophy or monument erected for some victory obtained by three persons named Ænias, Xanthippus, and Xanthides. The inscription is on a long stone lying near.’

‘ — Brauron was noted for a temple of Diana, in which was an ancient image of the goddess. Iphigenia, the daughter of Agamemnon, was said to have left there the idol, which she conveyed from Scythia Taurica. That had been carried to Susa by Xerxes, and given by Seleucus to the Laodicæans of Syria, who continued in possession of it in the time of Pausanias. Beyond the watercourse is a large barrow: and by it, toward Pentele, are three smaller; with one, a little out of the line, which had been opened for a furnace or lime kiln. The cenotaph of Iphigenia is probably among them. Some stones lie about. The lofty barrow, mentioned before, is distinct, in the plain, nearer the sea, and visible all around.

‘ Quitting the olive-tree by Brauron, we rode along the edge of the plain, with Pentele behind us; passed a solitary church, and, after a few minutes, turned into a narrow vale on the left hand. We then crossed a mountainous ridge, the track rough and stony, and came into the road, which leads directly from Athens to Marathon. This place has retained its ancient

name, is well watered but very inconsiderable, consisting only of a few houses and gardens.'

Returning towards Brauron, and passing some cottages with a church or two, on the scite perhaps of Oenoe, Dr. Chandler arrived at the plain of Marathon. This celebrated plain is said to be long and narrow. Opposite to the range of mountains, by which the village stands, is the sea. Pentele, with a lake at the extremity, is the southern boundary. At the other end is also a ridge, the isthmus of a considerable promontory once named Cynosura. This is beyond a marsh or lake, from which a stream issued; the water at the head fit for cattle, but salt near the mouth, and full of sea-fish. Many aquatic birds were flying about. The soil is reputed exceedingly fertile. Dr. Chandler, who rode through some very thick corn of most luxuriant growth, remarks, that the barley of this tract was anciently named Achilléan, perhaps, from its tallness.

Dr. Chandler informs us, that the principal barrow, probably that of the gallant Athenians, mentioned by Pausanias, still towers above the level of the plain. It is of light fine earth, and has a bush or two growing on it. The author enjoyed a pleasing and satisfactory view from the summit, and looked, but in vain, for the pillars on which the names were recorded, lamenting that such memorials should ever be removed. At a small distance northward, is a square basement of white marble, perhaps part of the trophy erected by the Athenians.

On this expedition, Dr. Chandler omitted not to enquire for the mountain and cave, mentioned by Pausanias, adjoining to the plain of Marathon; with the goat-stand of Pan, as it is called, being rocks that have been likened to that species of animals.

'I enquired, says he, for this cave of a peasant, who came to me, while I tarried beneath the olive-tree. He affirmed it was not much out of my way to Marathon, and undertook to conduct me to it. In the vale, which we entered, near the vestiges of a small building, probably a sepulchre, was a headless statue of a woman sedent, lying on the ground. This my companions, informed me, was once endued with life, being an aged lady possessed of a numerous flock, which was folded near that spot. Her riches were great, and her prosperity was uninterrupted. She was elated by her good fortune. The winter was gone by, and even the rude month of March had spared her sheep and goats. She now defied heaven, as unapprehensive for the future, and as secure from all mishap. But providence, to correct her impiety and ingratitude, commanded a fierce and penetrating frost to be its avenging minister; and she, her fold,

and flocks were hardening into stone. This story, which is current, was also related to me at Athens. The grave Turk cites the woman of Nonoi, for so the tract is called, to check arrogance, and enforce the wisdom of a devout and humble disposition. I regretted afterwards my inattention to it on the spot; for I was assured that the rocky craggs afford at a certain point of view the similitude of sheep and goats within an inclosure or fold.

'The road from Athens descending toward Marathon is rough and narrow. By the side at the foot of the hill is a tall tower; and below a rivulet called Catakephalaria. In the stream were vestiges of antient building, probably of the fountains or places where the women washed linen. We passed by them to a shallow river, which we crossed in view of Marathon. Our guide led us up the stream to a small arched cave near the brow of the rock above the current, used perhaps by shepherds, while their flocks are browsing or drinking below. This place not corresponding with the description in Pausanias, I re-mounted, intending to enquire at Marathon. On the way we came to a mill, in which six or seven Albanians were sitting in a circle on the floor at dinner. One of them declared the grotto was near, and that one some occasion he had been in it. We tarried while they dispatched their homely fare, of which they invited me to partake, and then returned with five of them to the rivulet; and quitting our horses, ascended the mountain-side, which is steep, with the tower on our left hand.

'The cave has two mouths distant only a few feet from each other. The rock before them is flat and smooth; and, above them, is cut down perpendicularly. The entrances are low and narrow. That opposite to the left hand is least commodious. By this, two of the savages with a light, creeping on their bellies, got in, not without difficulty, the aperture barely admitting the body. I followed, and soon arrived in a chamber, where I could stand on my feet. The roof and sides were incruusted with spar. We proceeded into similar chambers, in one of which was water; often stooping and creeping; my conductors with their pistols cocked, fearing some lurking wolf or wild beast. I made my egress at the avenue intended for mortals or that more easy; very dirty, but pleased with what I had seen, as well as glad to revisit day, and to regain a purer atmosphere, with freedom of respiration; the moist air confined within being saturated, as it were, with the smoke of our wax tapers and cedar torches. We dismissed the Albanians, and proceeded to Marathon.'

We shall here take leave of our travellers; and rejoin them next month in their return to Athens.

[*To be continued.*]

*A Tour in Scotland. MDCCLXXII. Part II. 4to. 1l. 11s. 6d.
in boards. White. (Continued from vol. xli. p. 424.)*

MR. Pennant describes the Yorke cascade, a mile from Athol-house, as an object worthy the notice of a traveller. He tells us, that it first appears tumbling amidst the trees, at the head of a small glen. The waters are soon joined by those of another that dart from the side. These united waters fall into a deep chasm, appear again, and, after forming four more cataracts, are lost in the Tilt; which likewise disappears, having for a considerable space excavated the rock on which Mr. Pennant stood to view the scene; running invisible, with a roaring torrent, before it emerges to day.

Mr. Pennant remarks, it is but of late that the North Britons became sensible of the beauties of their country; but their search is at present amply rewarded. It seems, however, to be almost incredible, that a cataract of uncommon height was not discovered till very lately on the Bruer, a large stream about two miles north from Athol-house. It is, we are told, divided into five falls, visible at once, and in a line with each other. The four uppermost form together a fall of a hundred feet: the fifth alone is nearly the same height: so that when the whole appear in front, in high floods, they seem one sheet of near two hundred feet; a sight, says Mr. Pennant, hardly to be paralleled in Europe.

We insert the following quotation from the narrative, as a proof of the great success with which the rhubarb plant is at present cultivated in this part of Scotland.

• Trees of all kinds prosper here greatly: larches of twenty years growth yield plank of the breadth of fifteen inches. The late duke annually lessened the nakedness of the hills, and extended his plantations far and wide. His attention to the culture of rhubarb must not pass unnoticed: for his benevolent design of rendering common and cheap this useful medicine, is blest with the utmost success. The roots which he had cultivated in the light soils, similar to those of the Tartarian deserts, the native place, encrease to a vast size: some when fresh having been found to weigh fifty pounds, and to be equal in smell, taste, and effect to those we import at an enormous expence to our country. On being dried they shrink to one quarter of their original weight. There is reason to suppose that the Scotch rhubarb may be superior in virtue to the foreign, the last being gathered in all seasons, as the Mongull hunters chance to pass by. They draw up the roots indiscriminately, pierce them at one end, and sling them on their belts; and then leave them to dry on their tents without further care.

Quit-

Quitting Athol-house, the judicious and observant traveller returned by Faskally along the great road to the junction of the Tummel with the Tay.

'Nature, says he, hath formed, on each side the vale, multitudes of terrasses, some with grassy sides, others wooded. Art hath contributed to give this road an uncommon magnificence: such parts, which want cloathing, are planted not only with the usual trees, but with flowering shrubs; and the sides of the way are sodded in the neatest manner. In a little time the whole way from Dalnacardoch to Perth, near forty-five miles, will appear like a garden: if our sister Peg goes on at this rate, I wish, that, from a confessed flattern, she does not become downright finical.'

Mr. Pennant next arrives at Dunkeld, a town situated on the north side of the Tay, supposed to be the *Castrum Caledoniæ*, and the *Oppidum Caledoniorum* of the old writers. It is now chiefly noted for the stately ruins of its ancient cathedral. The extent within is a hundred and twenty feet by sixty. The body is supported by two rows of round pillars, with squared capitals: the arches Gothic. Mr. Pennant looked in vain for the tomb of Marjory Scot, who died at this place in 1728, remarkable for the extraordinary age to which she attained. He has, however presented us with her epitaph, for which we refer our readers to the work.

In the neighbourhood of Dunkeld, the traveller visited a rock which retains the name of the King's Seat*. Here we are told, the Scottish monarchs usually placed themselves, for the purpose of shooting at the deer which were driven this way for their amusement. A chace of this kind, Mr. Pennant observes, had very nearly prevented the future miseries of the unfortunate queen Mary. The story is related by William Barclay, in his treatise *Contra Monarchomachos*. As it gives a lively picture of the ancient manner of hunting, our author has obliged his readers with a translation of it into English; and the same consideration is sufficient to procure it an admission into our Review.

'I once had a sight of a very extraordinary fort, which convinced me of what I have said. In the year 1563, the earl of Athol, a prince of the blood royal, had, with much trouble and vast expence, a hunting-match for the entertainment of our most illustrious and most gracious queen. Our people call this a royal hunting. I was then a young man, and was present on that occasion: two thousand highlanders, or wild Scotch, as

* Mr. Pennant remarks in a note, that by mistake, the view of this place, in the first and second edition of the *Tour*, is called the King's Seat, near Blair.

you call them here, were employed to drive to the hunting ground all the deer from the woods and hills of Atholl, Badenoch, Marr, Murray, and the countries about. As these highlanders use a light dress, and are very swift of foot, they went up and down so nimbly, that in less than two months time they brought together two thousand red deer, besides roes and fallow deer. The queen, the great men, and a number of others, were in a glen when all these deer brought before them; believe me, the whole body moved forward in something like battle order. This sight still strikes me, and ever will strike me: for they had a leader whom they followed close wherever he moved.

‘ This leader was a very fine stag with a very high head: this sight delighted the queen very much, but she soon had cause for fear; upon the earl’s (who had been from his early days accustomed to such fights) addressing her thus, “ Do you observe that stag who is foremost of the herd, there is danger from that stag, for if either fear or rage should force him from the ridge of that hill, let every one look to himself, for none of us will be out of the way of harm; for the rest will follow this one, and having thrown us under foot, they will open a passage to this hill behind us.” What happened a moment after confirmed this opinion: for the queen ordered one of the best dogs to be let loose on one of the deer; this the dog pursues, the leading stag was frightened, he flies by the same way he had come there, the rest rush after him and break out where the thickest body of the highlanders was; they had nothing for it but to throw themselves flat on the heath, and to allow the deer to pass over them. It was told the queen that several of the highlanders had been wounded, and that two or three had been killed outright; and the whole body had got off, had not the highlanders, by their skill in hunting, fallen upon a stratagem to cut off the rear from the main body. It was of those that had been separated that the queen’s dogs and those of the nobility made slaughter. There were killed that day 360 deer, with five wolves, and some roes.’

The traveller continues his journey on the side of the Tay, and arrives in the plain of Stormont, where he passes by a neat settlement of weavers, called, from the inhabitants, Spitalfields. This country is very populous, full of spinners, and of weavers of buckrams and coarse cloths or stentings; of which we are informed that twelve millions of yards are exported annually from Perth. Much flax is raised here, and the country is full of corn, which is, however, insufficient to supply the numerous inhabitants. Late at night the traveller reaches Inchstuthel, or Delvin, where he finds a continuation of highland hospitality. The situation of this place is said to be very remarkable, the house standing on a flat of a hundred and fifty-four Scotch acres, regularly steep on every side, and

and in every part of equal height ; about sixty feet above the great plain of Stormont, on which it stands. The figure we are told is also remarkable, and as such it appears from a plate. Mr. Pennant presents us with the following account of this ancient and conspicuous object.

‘ Two nations took advantage of this natural strength, and situated themselves on it. The Picts, the long possessors of these eastern parts of the kingdom, in all probability had here an *oppidum*, or town, such as uncivilized people inhabited in early times ; often in the midst of woods, and fortified all round with a dike. Here we find the vestiges of such a defence ; a mound of stones and earth running along the margin of the steep, in many places entire : in others, time or accident hath rendered it less visible, or hath totally destroyed it. The stones were not found on the spot ; but were brought from a place two miles distant, where quarries of the same kind are still in use.

‘ Another dike crosses the ground, from margin to margin, in the place it begins to grow narrow. This seems intended as the first defence against an enemy, should the inhabitants fail in defending their outworks, and be obliged to quit their station and retire to a stronger part. Near the extremity is what I should name their citadel ; for a small portion of the end is cut off from the rest by five great dikes, and as many deep fosses ; and within that is the strong hold, impregnable against the neighbouring nations.

‘ This place had also another security which time hath diverted from them : the river Tay once entirely environed the place, and formed it into an island, as the name in the ancient language, which it still retains, imports ; that of *Inch-stuthel*, or the isle of Tuthel. The river at present runs on one side only : but there are plain marks on the north in particular, not only of a channel, but of some pieces of water, oblong, narrow, and pointing in the direction the Tay had taken, before it had ceased to insulate this piece of ground. I cannot ascertain the period when its waters confined themselves to one bed ; but am informed that a grant still exists from one of the James's of a right of fishing in the river, at *Caput mac Athol*, east of the place.

‘ It is not to be imagined that there can be any traces of the habitations of a people who dwelt in the most perishable hovels : but as the most barbarous nations paid more attention to the remains of the dead, than to the conveniency of the living, they formed, either for the protection of the reliques of their chieftains from insults of man, or savage beast, or for sepulchral memorials, mounds of different sizes.

‘ — Monuments of this kind are very frequent over the face of this plain : the tumuli are round, not greatly elevated, and at their basis surrounded with a foss. Many bones have been found in some of these barrows, neither lodged in stone chests nor deposited in urns.

‘ The

'The Romans, in their course along this part of Britain, did not neglect so fine a situation for a station. Notwithstanding the great change made by inclosures, by plantation, and by agriculture, there are still vestiges of one station five hundred yards square. The side next to Delvin house is barely to be traced; and part of another borders on the margin of the bank. There is likewise a small square redoubt, near the edge, facing the East-Inch in the Tay; which covered the station on that side.

'The first was once inclosed with a wall fourteen feet thick, whose foundations are remembered by two farmers of the name of Stertan, aged about seventy; who had received from their father and grandfather frequent accounts of ashes, cinders, brick, iron, utensils, weapons, and large pieces of lead, having been frequently found on the spot, in the course of ploughing: and to the west of this station, about thirty years ago were discovered the vestiges of a large building, the whole ground being filled with fragments of brick and mortar. A rectangular hollow made of brick is still entire; it is about ten or twelve feet long, three or four feet wide, and five or six feet deep. Boethius calls this place the Tulina of the Picts; and adds, that in their time, it was a most populous city; but was deserted and burnt by them on the approach of the Romans under Agricola. He also informs us, that it bore the name of Inchtuthel in his days. The materials from which this historian took the early part of his work are unknown to us, any further than what we learn from himself, that they were records sent to him in 1525 from Jona; but by whom compiled, remains undiscovered. I do not doubt his assertion; nor do I doubt but that some truths collected from traditions may be scattered amidst the innumerable legendary tales, so abundant in his first books. This I would wish to place among the former, as the actual vestiges of two nations are still to be traced on the spot. I would also call it the Orrea of the Romans, which the learned Stukely supposes to have been Perth, notwithstanding he places it in his map north-east of the Tay, and on the very spot where the present Delvin stands.'

Crossing the Tay at the ferry of Caputh, the traveller passes over a short tract of barren country. On the banks of a small rill are vestiges of an encampment, as is supposed, of the Danes, and to have been called from those invaders *Gally Burn*, or the Burn of the Strangers. A little farther, in a very fertile improved country, is Loncarty, celebrated for the signal victory obtained by the Scots, under Kenneth III. over the Danes, by means of the gallant peasant Hay, and his two sons, who, with no other weapons than yokes, which they snatched from their oxen then at plough, first put a stop to the flight of their countrymen, and afterwards led them on to

conquest. The noble families of Hay, Mr. Pennant observes, derive their descent from this rustic hero, and, in memory of the action, bear for their arms the instrument of their victory, with the allusive motto of *sub jugo*. Tradition relates, that the monarch gave this deliverer of his country, in reward, as much land as a greyhound would run over in a certain time, or a falcon would surround in its flight; and the story says that he chose the last.

Over this tract are scattered numbers of tumuli, in which are frequently found bones and entire skeletons, some lodged in rude coffins, formed of stones, disposed in that form; and others deposited only in the earth of the barrow. In one place is a stone standing upright, supposed to mark the place of sepulture of the Danish leader. The present names of two places on this plain, says Mr. Pennant, certainly allude to the action and to the vanquished enemy. Turn again-Hillock points out the place the Scots rallied, and a spot near eight tumuli, called Danemark, may design the place of greatest slaughter.

The traveller continues his route through a fine plain, rich in corn; the crops of wheat excellent. 'The noble Tay winds boldly on the left; the eastern borders are decorated with the woods of Scone. The fine bridge now completed, the city of Perth, and the hills and rising woods beyond, form a most beautiful finishing of the prospect.'

After giving a distinct historical account of Perth, Mr. Pennant favours us with a detail of its exports, from which it appears that its trade is very considerable.

'Of white and brown linens, about seventy-five thousand pounds worth are annually sent to London, besides a very great quantity that is disposed of to Edinburgh and Glasgow; and London, Manchester and Glasgow take about ten thousand pounds worth of linen yarn.

'Lintseed oil forms a considerable article of commerce. Seven water-mills belonging to this place are in full employ, and make, on a medium, near 300 tuns of oil, which is chiefly sent to London, and brings in from eight to nine thousand pounds.

'—The exports of wheat and barley are from twenty-four to thirty thousand bolls.

'Considerable quantities of tallow, bees wax, dressed sheep-skins, dressed and raw calve-skins, and raw goat-skins are shipped from this place.

'The exports of salmon to London and the Mediterranean brings in from twelve to fourteen thousand pounds. That fish is taken here in great abundance. Three thousand have been caught in one morning, weighing, one with another, sixteen pounds a-piece; the whole capture being forty-eight thousand pounds.

pounds. The fishery begins at St. Andrew's day, and ends August 26th, old style. The rents of the fisheries amount to three thousand pounds a year.'

[To be continued.]

Medical Researches: being an Enquiry into the Nature and Origin of Hysterics in the Female Constitution, and into the Distinction between that Disease and Hypochondriac or Nervous Disorders.
By Andrew Wilson, M. D. 8vo. 5s. boards. Hooper.

THE enquiry with which this volume commences, is intended to ascertain a difference between the hysteric disease, and that which is termed the hypochondriac, an indiscriminate idea of those two maladies being, in the author's opinion, of extreme bad consequence in practice. In order to elucidate this diversity, Dr. Wilson enters into an investigation of what is common to the constitution of both sexes, as distinguished from what is peculiar to the nature and constitution of females; and he treats, in separate chapters, of the following subjects; namely, the identity of the general nature of the sexes; the sexual degree of bodily constitution belonging to females; the sidereal part of the constitution of all terrene bodies, and of the human frame in particular; of the refinement of the animal principles of the female constitution; the casualties and incidents to which the female constitution is exposed; with the characteristic of the female nature and constitution. That we may not run the hazard of misrepresenting the author's sentiments on the subject last mentioned, it is necessary that we should lay them before our readers in his own words.

' There is as certain a correspondence between the mind or imagination of the mother, and the form of the infant in the womb, as there is between an object, and its image in a mirror. The medium of this communication with the infant, must be the same with the medium of its nourishment.

' This reflection of the female mind, or of the form of life there, upon the seat of coalescence between the mother and the child, is, in my opinion, that very thing in which the female character consists; and is the primary cause of that coalescence itself between the mother and the embryo. The one is thereby formed and qualified for irradiating, what the other is formed for drawing and taking in. It is this which opens the sources of the mother's vital fluids, to the demands of infant nature: just as the breasts, which were empty immediately before, are well known to fill and flow, when the mother's tenderness begins to glow on the immediate prospect of laying the infant

infant to her bosom, that she has been for some time absent from.

‘ There are some doctrines, and this is one of them, that demand illustration, rather than confirmation: in other words, illustration is the most satisfactory confirmation that can be given of them. This I shall attempt.

‘ There is the same reason for saying that a child in the womb lives communicatively, as that it is nourished communicatively. Though present physiologists have not determined what life is; they all agree that it is a principle distinct from the known materials, and sensible mechanism, of our composition; but while we live, I suppose they will admit, it is every where a concomitant of our substance.

‘ As the existence of this principle is known to ourselves, and to one another, by the conscious operations of our minds; we have as good reason to call the seat of these operations, the fountain of life shedding itself through every particle of our frame, as we have to call the heart, the fountain of our fluids.

‘ Though we think consciously, it does not follow, that we are conscious of all that is performed in this fountain of life, or that consciousness attends all its incessant functions. When we will the motion of our eye, or of our toe, we are unconscious of either the reality, or of the manner of the will's addressing itself to those parts. At the same time, we are as certain, as necessary consequences can make us, that the will could never reach these members, unless in the seat of its action it found something that corresponded with them.

‘ Can we have any stronger rational demonstration, that there is an active, living, material image of the whole frame, in the fountain of life, with which the conscious mind corresponds at pleasure? But though we feel this principle subservient to our consciousness in actuating our frame, it does not follow, that this is all the office it has to perform. On the contrary, we must conclude, that the same principle must insensibly to ourselves perform all its vital functions by the same kind of energy.

‘ We have many other circumstances to satisfy us, that it lives in necessary and uninterrupted influencing correspondence with every part; insomuch, that it would appear, if any part of that image was to be obliterated in the fountain of life, or its communication with any part interrupted or broken off, that part would cease to live instantaneously, though the access of our fluids to it was ever so free.

‘ That this living modulation of our whole frame, supported by the re-action of every living part, or by the re-action of life in every part, upon the fountain of life in our composition, has necessarily the same instantaneous and permanent re-action on every part, is, in my opinion, a necessary consequence: and that it is so in fact, we have demonstration from the momentary effects displayed through the whole system of our constitution, whenever this model of ourselves in the fountain of vitality, is
agitated

agitated in any specific manner by our conscious passions of love, anger, fear, shame, joy, &c.

When this is evidently the case, can it be any wonder, or in any measure unsupposable, that a particular part of the human constitution may be so formed as to be susceptible of an impression or regeneration of this intire image delineated and preserved in it for transmission to new beings, when they come to be presented and annexed to it? This I have no manner of doubt is matter of fact, in regard to the organ and seat of conception in the female sex.

This image of the whole frame of every animal in the centre and fountain of life, which sheds its irradiations into every part it is the representative of, I cannot by similitude give a clearer and more distinct idea of, than by comparing it to the action of light in a focus, which contains, as it were in a point, all that is delineated beyond it in an extended landscape.

Though I look upon this as a very near similitude to the idea I would convey of what must be a matter of fact, however it is explained, yet when on this subject I use the term Image, or any other similar to it, I would not be understood optically or literally. I mean a potential image, if I may use the phrase; where there is, without the least confusion of parts, as distinct a concentration of the powers of life, as there is of forms in the focus of a perspective glass.

Though an infant in the womb has all the members and organs, and the same connections established among them, which one that is born has, yet certain it is, that none of them act officially, until they receive a proper uterine complexion. They have nothing personal in their senses, motions or secretions; these all follow the habit of the mother, and are affected by her feelings and sensations both of body and mind. They are shocked, influenced, and affected through her. Their life, as well as their fluids and solids, are her's: the whole is common to both: the life of the infant in that state is totally derivative.

That wonderful elaboratory of human nature, the organ of conception in the female sex, must have a capacity in itself, by some display of Wisdom in its structure or contexture, of regenerating in itself that whole form, and all those powers of life rendezvoused there, in such a manner as to be transmitted and distributed entire, and without confusion to every correspondent part and member of the vegetative infant, according to the similarities of the different crasis and construction of each.

A theory that is entirely hypothetical, and not obviously connected with consequential facts, can hardly be a proper subject for any critical observation; we shall therefore pass to the next chapter, where the author, after remarking that a characteristic disease must originate from some criterion of distinction between the sexes, ascribes the source of the hysterical

rical disorder to the principles mentioned in the preceding quotation, affirming it to be a disease of *the principle of life itself*. In the subsequent chapter, however, he distributes hysterical affections into two classes: first, such as are produced by consent or sympathy of parts; and secondly, such as are an immediate re-action upon the principle of life as its fountain.

The ninth and tenth chapters contain some arguments in favour of the author's opinion respecting the cause of the disease; after which he considers the effects of the abuse of sugar, particularly in regard to infants: treating afterwards in succeeding chapters, Of the Cause of the encreased Frequency of Infant Mortality; Of the immediate Source and Seat of Animal heat; Of the Nature and constituent Parts of the Blood; Of Irritability, Spasm, and Life.

In the seventeenth chapter Dr. Wilson quits the field of hypothesis, for that of practice, where he considers the indications of cure in hysterical disorders. Of this subject, however, he treats very briefly, his principal design having been to communicate the physiological speculations which we have already cited, relative to the cause of the disease.

The eighteenth chapter contains a few remarks on the distinction between hysterical and nervous, or hypochondriacal disorders; after which we meet with an enquiry into the moving powers employed in the circulation of the blood: but of this production we formerly gave an account*.

The volume concludes with Four Letters addressed to Sir Hildebrand Jacob, bart. on the Materiality, Density, and Activity of Light; and on Air. For the author's opinion on these subjects we refer our readers to the work.

FOREIGN ARTICLES.

Histoire de l'Astronomie Ancienne depuis son Origine jusqu'à l'Etablissement de l'Ecole d'Alexandrie: par M. Bailly, Garde des Tableaux du Roi, de l'Acad. Roy. des Sciences, &c. 4to. Paris.

MR. Bailly has prefixed to his work a preliminary discourse on the Object of Astronomy, the Nature of its Progress, of Astronomical Observations, and their result; on the Usefulness and Theory of that Science; and divided his performance into Nine Books.

In the first book, he treats of the Origin and Inventors of Astronomy, and endeavours to shew that this science has been cultivated more than 1500 years before the Deluge, or more than 7000 years before our present times. According to him, the first known astronomers were Uranus and Atlas, whom he takes to have been real

* See Crit. Rev. vol. xxxviii. p. 61.

personages, and from his enquiries into the *Ægyptian Chronology*, he supposes Atlas to have cultivated astronomy so early as 3890 years before the Christian æra.

In his discussions concerning the Egyptians and Greeks, he considers the Chaldeans, Persians, Indians, and Chinese, separately; but attempts to establish synchronisms among all these ancient nations, and thinks he perceives the interval from the creation to the deluge expressed in a nearly uniform manner.

In the second book, he enters into a detail of the first astronomical discoveries. As mankind were yet destitute of the means and instruments necessary for accurate observations, and as many of the principal discoveries could never have been deduced from analogy, the progress of astronomy was for near 3000 years unavoidably slow. A certain regular progress, however, may be traced even in their first discoveries, among which that of the sphericity of the heavens, that of the motion of the sun, and that of the gnomons, were very capital ones. Mr. Bailly thinks, that the length of the solar year had already been noticed before the use of the gnomon, and observes what pain and labour must have been required in order to determine that length. He then traces the progress of the human mind in the discovery of the principal circles of the sphere, of the motions of the moon, the sun, the planets, of the eclipses of the sun and moon, &c. in the division of the zodiac into twenty-seven or twenty-eight parts relatively to the motion of the moon, that must have given the first division of the zodiac, such as it is still to be met with among the Indians and the Chinese; and in the discovery of the motion of Venus and of Mercury round the sun, which we owe to the Egyptians.

The third book treats of Antediluvian Astronomy; by which Mr. Bailly means the most ancient, whose epocha is not precisely determined by either facts or history. The existence of this antediluvian astronomy, says he, appears from the knowledge of the seven planets whose names were given to the seven days of the week; from the determination of the length of the solar year, and its division into twelve months of thirty days each; from the periods and the division of the zodiac even then already well known; but chiefly from the knowledge of the precession of equinoxes. He asserts, that the earth itself has been measured in those very early times, and his affection to the antediluvian astronomers tempts him to attribute to them even the invention of telescopes.

In the fourth book, he proceeds to the first times after the deluge, and to the astronomy of the Indians and Chinese; he conjectures, with Mr. Paw, that these nations received their knowledge in astronomy from the Scythians, or Tartars of Thibet, though from all the monuments of history the Thibetans appear to have received their sciences from the Indians.

In the fifth and sixth book, he treats of the Astronomy of the Chaldeans and Egyptians, who dispute with each other the honour of the invention of that science. Mr. Bailly prefers the claim of the Chaldeans, both on account of the priority and continuity of their observations, and considers them as the true restorers of astronomy, from whom it passed to the Greeks settled at Alexandria, and from these to the Arabs, by whom it was at length transmitted to the western world.

The Chaldeans knew the seven planets, and divided the zodiac into twelve parts; for its division into twenty-eight constellations appears to have been unknown to them. They had the period of

223 lunar months, which for some time brings back the eclipses of the sun and moon to the same days. Like the Indians, they had also some other periods, especially one of 60, and one of 600 years; and, in Mr. Bailly's opinion, they knew the division of the day into 60 equal parts. But what does them most credit is, their opinion concerning the comets, with regard to which they had advanced as far as the moderns. They also knew the precession of equinoxes. Like all the eastern nations, the Chaldeans were infected with the fancies of astrology; though, according to Strabo, this error was not general among them.

From the Chaldeans, our author proceeds to the Egyptians, and dates the beginning of astronomy in Egypt, or rather, in Ethiopia, so early as 3362 years before the Christian æra. The periodical overflowings of the Nile made those nations studiously to attend to the different seasons of the year, and their respective lengths, and to the rise of the star Sirius. The Egyptians attempted to estimate the distances of the celestial bodies; but their chief discovery, (if indeed it belongs to them) is that of the motion of Mercury and Venus round the sun. The mysteries in which the sciences were disguised in Egypt, are the causes of our little knowledge of the discoveries of these nations, and of the uncertainty in which all antiquity is involved. The sixth book concludes with a parallel of the Chaldeans and the Egyptians, where the palm of astronomical knowledge is adjudged to the former.

In the seventh book, he comes to the Greeks, the beginning of whose astronomical knowledge he dates from the expedition of the Argonauts: and especially to the astronomy of the philosophers of the Ionian sect, who appear to have made no considerable progress in that science.

In the eighth book, Mr. Bailly proceeds to the History of Astronomy with the Pythagoreans, and the Eleatic sect; among whom Pythagoras himself was the most illustrious. He was born 580 years before Christ; he knew the motion of the earth round the sun, and admitted the plurality of worlds: though it is not quite certain that this philosopher was the original author of those systems.

Methon's discovery of his celebrated cycle of nineteen years was applauded all over Greece, and would, indeed, have done credit to any genius in any age. Mr. Bailly, however, can hardly persuade himself that Methon was its real author, and is still inclined to think that the idea was suggested to him by some Eastern, Chaldean, or Indian astronomer.

From what remains of the Eleatic sect, its philosophers appear to have been no very great astronomers.

In the ninth book, our author speaks of Plato, and his contemporaries and successors. Though Plato himself was no astronomer, he proposed the famous problem, to explain the phenomena of the heavens by a circular and regular motion. His friend Eudoxus, the greatest astronomer of his times, then produced a revolution in astronomy, and imported from his voyage into Egypt the knowledge of the revolution of the moon and sun, of the periodical motions of the planets, and of the duration of their stations and retrogradations: for the first theory of the motion of the planets is owing to Hipparchus. But of all the Greek philosophers, Aristotle appears to Mr. Bailly to have best deserved the name of an astronomer; he made many observations; he approved and adopted Eudoxus's system. The Greeks then began to observe the diameters

of the planets, by means of a very ingenious method minutely described by Mr. Bailly. Callipus is chiefly known by his correction in Methon's cycle. And the last astronomer before the formation of the Alexandrian school, Pitheas, the celebrated observer, geographer, and traveller, observed at Marseilles the relation of the gnomon to his shadow on the day of the summer solstice.

This book concludes with some sensible reflections on the Greeks, whose system of philosophy made them rather inclined to reason than to observe. Had the constancy and series of observations of the Chaldeans been joined to the genius of the Greeks, what progress might not have been expected?

Mr. Bailly has subjoined a tenth book concerning Astrology. Though he appears to have indulged himself too often in hazarded hypotheses and conjectures, and not to have been very scrupulous in the choice of his authorities, his work is, upon the whole, an interesting and instructive performance.

FOREIGN LITERARY INTELLIGENCE.

Die Nutzbarkeit fremde Thiere, Bäume und Pflanzen zur Nahrung und Fabriken einzuführen; or, the Usefulness of introducing foreign Animals, Trees, and Plants, for Food and Manufactures, by Mr. J. F. Thym, Inspector of the Plantations. 8vo. Berlin. German.

THIS is a short but valuable performance; in particular the account of the foreign beasts kept by Mr. de Brenkenhof, on his estate of Lichtenau, cannot be uninteresting to the improvers of rural oeconomy. A camel has calved just at the end of one year. The number of buffaloes on that estate has increased to sixty. They are heavier than common black cattle; their hide sells sometimes for twenty-five dollars, and their milk is excellent for making Dutch cheese. The Macedonian sheep, with a coarse but heavy wool, have also well succeeded.

Alexandri Pope de Homine, Jacobi Thomson et Thomæ Gray selecta Carmina ex Britannica in Latinam Linguam translata à J. Costa, in Seminario Præceptore, cum nonnullis ejusdem Poeticis Descriptionibus. 4to. Padoua.

Mr. Pope's Essay on Man is here well translated in Alexandrine verses; and signor Costa has been careful to guard his orthodox Catholic readers by notes, against some (supposed) heretical passages in it. From Mess. Thompson and Gray, some odes are here translated; especially the Bard. Signor Costa's Original Poems consist of a satire against the modern French manners; a Dithyrambic Ode on Bacchus, full of fire and spirit; and a poetical homage paid to the genius of the late rev. Dr. Young.

La Difesa degli Olezzi nella Cura dell'attia Biliosa di Antonio Lizzari. 8vo. Venice.

Several physicians having made objections to the use of oils in bilious fevers, &c. signor Lizzari, in his defence, appeals to his success, in curing fifty-eight out of sixty-one patients by its means.

La

La Tonotechnie, ou l'Art de noter les Cylindres, et tout ce qui est susceptible de Notage dans les Instrumens de Concert Mecaniques. Ouvrage nouveau, par le Pere Engramelle, Religieux Augustin de la Reine Marguerite. 8vo. Paris.

An acceptable present to the lovers of music.

Reflexions sur les Dangers de Exhumations précipitées, & sur les Abus des Inhumations dans les Eglises; suivies d'Observations sur les Plantations d' Arbres dans les Cimetières. Par Pierre Touffaint Navier, Docteur en Med. Conseiller Médecin du Roi pour les Maladies épidémiques dans la Province de Champagne, &c. Paris.

A very great number of unfortunate accidents that happened under Dr. Navier's eye, has induced him forcibly to remonstrate against several pernicious abuses that have been repeatedly exposed in many, and partly abolished in some countries.

Opere di Demostene, trasportate d'alla Greca nella favella Italiana, e con varie Annotazioni ed Osservazioni illustrate, dall' Abbate Melchior Cesarotti, Publico Prof. di Lingua Greca nell' Università di Padoua. 8vo. Vol. I. and II. In Padoua.

This translation was undertaken by the command of the reformers of the university of Padua, and the senate of Venice. It is faithful, spirited, and elegant; in the judgment of the Italian critics, superior to any that has hitherto appeared of that great orator, and illustrated with all the notes and discussions necessary for understanding the text. These two first volumes will be followed by four or five more.

Memoire sur la Conservation des Grains. Par l'Abbé Vilin, Curé de Cormeilles. 8vo. Amiens.

For the better preservation of corn, Mr. Vilin advises a peculiar sort of straw baskets, which he minutely describes, each capable of containing 550 pounds of corn; so that in a building eighteen feet square and sixteen feet high, nearly 50,000 pounds of corn may be safely preserved; whilst Mr. Duhamel's method of drying and preserving corn, would require a magazine 120 feet broad, and 84 feet long. The project is very plausible: but it were to be wished that M. Vilin had tried his invention.

Jo. Jac. Hottingeri, &c. de nonnullorum in oppugnanda Religione ineptiis et malis artibus, maxime in Franco Galli cujusdam pessimo Libro qui Systematis Naturæ Nomine fertur, conspicuis. 8vo. Lugduni Batav.

A solid and eloquent confutation of those positions in the book, 'Le Systeme de la Nature,' on which its author seems to have erected his chief batteries against religion.

D. Georg Christiani Arnold, Med. et Art. Obstet. Practici Lefnæ in Polonia Majori, &c. Tractatus de Partu Serotino CCCXXIV Dierum, ex Oedemate Uterino, cum singulari Gravidditate et Puerperio. 8vo. Lipsiæ.

The case is remarkable, and its description minute and accurate, though rather too diffuse.

M. J. Marx, M. D. *Observationum Medicarum Pars Prima, Affertens Usus & Abusus Vesicatoriorum in Delirio Febrili. Historiam dein. ac curam Febris tertianæ epidemicæ prioris Anni, acced. Obser. Med. de Scrophulis, obscuritate Visus, de Ventriculi Imbecillitate cum aliis quibusdam ex Flatibus subortis Symptomatibus, de Catarrho suffocativo ex affecto Asperæ Arteriæ Capite, deque Usu Olibani in Fluxu Uterino.* 8vo. Hannoveræ.

The accuracy, perspicuity, and conciseness, remarkable in this small volume, prove its author, a Jew physician, to be an excellent observer.

Die Freyheit der Rhein Schiffarth, &c. vertheidigt, &c. A Defence of the Liberty of the Navigation on the Rhine, &c. 8vo. Offenbach and Hanau. (German.)

The city of Strasburgh has long endeavoured to appropriate to itself the navigation on the Rhine, and to exclude all the countries bordering on that river from its use; but finding this object unattainable, she entered into an agreement with the city of Maynz: their common pretensions were then opposed by the elector Palatine, until he was admitted to a share. Thus the three contracting parties succeeded to exclude all the other German countries from trading on that noble river in their own bottoms.

The author of the present treatise asserts the right of navigating rivers to all the countries through which they run, from the law of nature; and that of navigating the Rhine, from the treaties of peace at Munster, and at Ryswick, and from the later imperial capitulations; and proves that it is not consistent with the interest of even the three contracting parties, by impoverishing all their neighbours, ultimately to impoverish themselves.

Adversaria Medica, a J. D. Mezger. 8vo. Maestricht.

Five treatises: 1. De Læsionibus Capitis; 2. De Virtute Nervorum eorumque in Corpus humanum imperio; 3. De Antagonismo Naturæ solenni, diatribe; (that every acting muscle is counteracted by another; and that alternate motion and rest is effected by the mutual opposition of the muscles.) 4. Six Cases of Inoculation at Burgsteinfurth in 1773; one of them unfortunate. 5. A remarkable Account of a slow Death caused by the Ossification of the Throat.

Anima delle Bestie impugnata, &c. Opera di Carlo Paroni. 8vo. Udino.

The author has divided his treatise into two sections. In the first he endeavours to confute the opinion, that brutes have a soul; and in the second he attempts to prove Des Cartes' hypothesis, of their being mere machines.

Nummi Veteres Anecdota ex Museis Cæsareo Vindobonensi, &c. collegit & Animadversionibus illustravit Josephus Eckhel. P. I. II. 4to. Vindobonæ.

In every respect a capital work.

Lettres écrites à un Ami pendant le Séjour que les troupes Françaises ont fait à Zelle en 1757, & 1758. 8vo. Maestricht.

By the rev. Mr. de Roques, a Protestant French minister at Zelle, who used his credit with the very humane French commanders and officers, for the benefit of his fellow-citizens.

Méthode

Méthode éprouvée pour le Traitement de la Rage, publié par Ordre du Gouvernement. 4to. Paris.

The author of this new curative method is M. de Lassone: mercurial frictions bear a considerable share in it. It appears to have proved very successful, and is strongly recommended by the French government.

MONTHLY CATALOGUE.

P O L I T I C A L.

An Essay on the Origin, Progress, and Establishment of National Society; in which the Principles of Government, the Definitions of physical, moral, civil and religious Liberty, contained in Dr. Price's Observations, &c. are fairly examined and fully refuted: Together with a Justification of the Legislature, in reducing America to Obedience by Force. By J. Shebbeare, M. D. 8vo. 3s. Bew.

WHEN Dr. Price's Observations seemed to be consigned to oblivion by their demerit, they acquired a degree of temporary importance from the number of antagonists that have engaged in controversy with the author. Of these the writer of the present Essay appears to have bestowed particular attention on the subject, and is the first who has attacked the reverend champion for America without concealing his own name. He has, indeed, followed so closely the plan of Dr. Price's performance, that the Essay is a counter-part of it. It is divided into the same number of parts and sections, which are also allotted to the same subjects of enquiry, and the conclusions which the essayist maintains are entirely the reverse of those that were supported by the observer. The following passage presents the reader with a recapitulation of what the author has evinced in the first part of the volume.

' 1. That, according to his definition of *physical* liberty, mankind are let loose, like beasts of prey, to ravage and destroy each other, to commit every nefarious act, and absolutely to subvert the laws of nature. For these reasons, physical liberty cannot consist in what he asserts, nor the force, which restrains such execrable acts be possibly productive of servitude.

' 2. That, according to his definition of *moral* liberty, depending on every man's following, in all circumstances, his sense of right and wrong, without being controuled by any contrary principles, murders, fires, rapes, robberies, and every criminal enormity are not immoral acts, because they are unwilfully committed; and, thereby, the very essence of morality is annihilated. The force that opposes the agent's will, cannot, for these reasons, be productive of servitude; unless an obligation to be honest men and good subjects can be the enslavement of mankind.

' 3. That according to his definition of *civil* liberty, no government whatever has been, or can be established: because it is absolutely impracticable that a majority of the people can elect their

representatives, in an extensive dominion:—because an adequate representation does not consist in the number of the electors, but in the sufficiency of the elected;—because civil government consists not in the form of the legislature, but in the enacting just laws, and in an upright dispensation of them. Because, civil liberty consists in being governed by such laws, as secure the lives, rights, and properties of the subject;—because, man being a gregarious animal, without this universal law of nature, that folly shall be subordinate to wisdom, timidity to courage, and weakness to strength, an unanimity of will, an union of powers, and an unity of action, can be solely formed, and the whole efficiency of the aggregate carried into execution. Consequently, the force, which opposes the will of the individuals, is not productive of servitude; unless the preservation of the rights, liberties, good government, and strength of a state, be an enslavement.

‘ 4. That, according to his definition of *religious* liberty, religion itself can have no existence. Because his principles are subversive of all moral and religious obligation:—because human sacrifices, idolatry, and every kind of abominable worship, being the decisions of the consciences of such worshippers, respecting religious truth, are not to be opposed by human authority; but the nation is to be overwhelmed by such execrable rites. For these reasons, the force, which stands in opposition to the will of the agent, is not productive of servitude; unless to obey the commandments of God, and the laws established, be an enslavement.

‘ 5. That America is not another country from Great Britain, considered in a political view; that taxes are not gifts, but debts, due from the subjects to the state, in consequence of their being excused from personal service; that the legislature of the provinces have been, from the beginning, subject to the supreme legislature of this kingdom, as that of London and all other bodies corporate, like the colonies, established by charter in England, are and ever have been:—that the colonists have been taxed by parliament, from the 12th of Charles II. to the 10th of George III. in numerous instances, similar to the duty on tea;—that they have uniformly, until their opposition to the stamp-act, acknowledged and obeyed the acts of the British legislature;—that they have always had an adequate representation in parliament, to which they have constantly applied, as subjects to their representatives, and received redress and assistance, in consequence of that right.’

In the subsequent part of the Essay, Dr Shebbeare traces the author of the Observations through the remaining subjects of consideration, under different sections: viz. Of the Justice of the War with America; Whether the War with America be justified by the Principles of the Constitution; Of the Policy of the War with America; Of the Honour of the Nation, as affected by the War with America; and, Of the Probability of succeeding in the War with America.

With respect to the various propositions asserted in this pamphlet, in contradiction to those of Dr. Price, the truth of them will probably be admitted by every reader who is not prejudiced in favour of the American claim. The author, it must be acknowledged, has sometimes indulged himself in a strain of sarcasm, and in such illustrations, as are even unbecoming a pole-

polemical writer; but it may be urged in apology, that Dr. Price had betrayed a malignity to the constitution of his country, which ought in justice to draw upon him the most severe retaliation. To this Essay is added an Appendix on Mr. Burke's Speech, of the 22d of March, 1775, in which the author discovers the same acuteness and ingenuity of remark, which he had shewn in criticising a former speech of that gentleman. The qualities of the oration are ironically denominated the *excellent* and *admirable*, on account of Dr. Price's having bestowed upon it those pompous epithets.

Three Letters to Dr. Price, containing Remarks on his Observations on the Nature of Civil Liberty, the Principles of Government, and the Justice and Policy of the War with America. 8vo. 2s. 6d. T. Payne.

The first of these Letters is employed on the nature of liberty in general; the second treats of civil liberty, and the principles of government; and the third, of the claims made by Great Britain on her colonies, and the measures used to enforce them. The extent of the several Letters, and the numerous passages in Dr. Price's Observations to which they relate, will not permit our entering upon a particular account of them: We must, however, inform our readers, that the author manages the argument with coolness, dexterity, and precision; and that he fully refutes the doctrines of the writer whose Observations he examines.

Observations on Dr. Price's Theory and Principles of Civil Liberty and Government, preceded by a Letter to a Friend, on the Pretensions of the American Colonies, in Respect of Right and Equity. 8vo. 2s. Doddsley.

From the Letter, dated at York, which precedes these Observations, it appears that the author's name is Goodricke. He is evidently a writer of judgment, candour, and abilities; nor have we seen any production on the subject of the American controversy which is better entitled to the perusal of either of the parties in the dispute.

The Total Refutation and political Overthrow of Dr. Price: or Great Britain successfully vindicated against all American Rebels, and their Advocates. In a Second Letter to that Gentleman. By James Stewart. 8vo. 1s. 6d. Bew.

Mr. Stewart, whose name is prefixed to this pamphlet, is, it seems, the author of another Letter lately published on the same subject*. He continues in the present, as in the former Letter, to enforce the arguments against Dr. Price with the aid of ridicule, and we believe it will be admitted that he has now fully effected his purpose.

* See Crit. Rev. vol. xli. p. 310.

Observations on some of the probable Effects of Mr. Gilbert's Bill; to which are added, Remarks deduced from Dr. Price's Account of the National Debt. By the reverend Mr. Brand. 8vo. 2s. Robson and Co.

To what has been advanced by other writers relative to the system of poor laws, Mr. Brand has added some supplemental observations tending to confirm the opinion that the establishment of houses of industry would be attended with public advantage. The author has been led to the remarks on Dr. Price's Account of the National Debt, from observing that the data which he had collected for ascertaining the augmentation of the poor rate, and the principles laid down to determine it, were equally applicable to the other enquiry. Mr. Brand's remarks on this subject are copious, and will, we doubt not, be found to be accurate by those who have leisure to examine the algebraical calculations on which he proceeds.

Licentiousness Unmasked; or Liberty Explained. 8vo. 1s. Bew.

We formerly remarked, that on a subject which has been so much agitated as the dispute with America, we should readily excuse a writer for mentioning arguments that cannot now have any title to novelty. But the indulgence of criticism ought never to extend to that person, who presents the public with a pamphlet, as new, which he has, in various parts, composed of whole passages extracted from preceding publications. If this Unmasker will turn over to pages 4, and 52 of the production, he will be convinced that we do him no injustice by impeaching him with such an act of delinquency.

Considérations sur les Principes Politiques de mon Siècle, & sur la Nécessité indispensable d'une Morali-Politique. 8vo. 8s. Grant.

Political oeconomy is a subject of so abstract a nature, and in many cases so much connected with the private interest of individuals, that universal concurrence of sentiment is never to be expected concerning it. Whether the author of these Considerations is biassed by any partial motives, we will not take upon us to determine; but we cannot help being of opinion, from the general tenor of his remarks, that he is under the influence of prejudice. He appears to be rather captious, satirical, and lively, than candid, inquisitive, or penetrating; and his arguments, when to such he has recourse, are seldom both just and decisive.

Essai sur les Principes Politiques de l'Economie Publique. Par M. D. Browne Dignan. Small 8vo. 3s. Hooper.

This Essay contains a clear and judicious abstract of the principles of political oeconomy. The author has developed the subject in a methodical manner, and conducted his illustration by the most obvious and apparent circumstances which influence the prosperity and civil regulations of a state.

POETRY.

P O E T R Y.

America. *An Ode to the People of England.* 6d. Almon.

We can hardly expect much sublimity or noble enthusiasm in the efforts of an author, who would prostitute any genius which he possessed in opposition to the interest and animating glory of his country. The generous Muses disclaim the base idea, and have spurned at the invocation of every poetical parricide, who has attempted to blast the British honour in the present war with America.

Euphrosyne: or, *Amusements on the Road of Life.* 8vo. 3s. sewed. Doddsley.

This volume contains a collection of poetical pieces, partly original, written by different authors, and ranged under the following heads, viz. On various Subjects, Sarcastic, Encomiastic, Paraphrastic, Amorous, Humorous, and Moral. In general, the compositions bear the marks of accuracy, and many of them are distinguished by more conspicuous signatures of poetical merit.

Sylwæ; or a *Collection of Poems on several Occasions, by a young Gentleman of Chichester.* 8vo. 2s. 6d. sewed. Hawes, Clarke, and Collins.

It appears from the Preface, that these poems are the production of a very young author. The first, which is a description of Spring, was written in the year 1772, when he was scarcely fourteen; and the others are all of a later date. This circumstance, no doubt, might serve as an apology for many faults: but it would be unjust in us not to acknowledge, that independently of any personal consideration, the collection with which we are here presented is entitled to a greater degree of applause than is commonly the fortune of very juvenile productions to obtain.

Garrick's *Looking-Glass; or, the Art of Rising on the Stage.* 4to. 2s. 6d. T. Evans, Paternoster Row.

A poetical effusion on Mr. Garrick's quitting the stage; the title of which alludes to a method of improvement recommended to theatrical performers, of practising address before a mirror.

The Spleen: or the Offspring of Folly. A Lyri-Comi-Tragic Tale. In Four Cantos. Cum Notis Variorum. Dedicated to George Colman, Esq. 4to. 1s. 6d. Bew.

This fantastic production seems to be intended as a satire against a writer of eminence in the comic department of the drama. The author, it must be acknowledged, has a genius for compositions of the ludicrous kind; but he ought to have reserved his ridicule for those who are proper objects of scorn, and not have misapplied it to the ungenerous purpose of exposing, by a caricature, a gentleman of distinguished merit both in public and private life.

Omiah's

Omiah's Farewell; inscribed to the Ladies of London. 4to. 1s.
Kearfly.

Another poetical effusion relative to the island of Otaheite; to every production on which subject we heartily bid farewell, for the sake of the Pierian ladies, and of modesty.

The Florist, or Poetical Nosegay and Drawing-Book. Containing Twenty-four Copper-Plates, neatly engraved, with a descriptive moral Poem to each. Addressed to the Misses and Masters of Great Britain. 1s. 6d. plain. 5s. coloured. Hooper.

A very agreeable amusement for youth of both sexes, consisting of twenty-four copper-plates of flowers, arranged alphabetically, and a little moral poem annexed to each, adapted to their tender capacities. A botanical description of each flower, represented on the plates, is prefixed, with directions for colouring them after nature; and for mixing and using the several colours necessary for that purpose.

The Crucifixion: a Poem. By T. L. O'Beirne. 4to. 1s. 6d.
Robinson.

A feeble attempt to adorn the subject with poetical embellishments. One passage will be sufficient to shew in what style the author relates the circumstances of the Crucifixion. Speaking of the amazement of the soldiers in the garden of Gethsemane, he thus expresses himself:

' Around his brows a sudden glory threw;
A radiant cloud beamed dreadful to the view—
Such as on Sinai's top its terrors spread,
The God descending on its clouded head,
While flashed the lightning thro' the gloomy night,
And the pale tribe stood harrowed with affright.
Or such as round his own dread form shall blaze,
When high in air his awful throne he'll raise.
And send his angels with the trumpet's sound,
To wake the slumbering nations under-ground.
The ruffians see the living splendors play,
And shrink aghast before the flashing ray;
Confused in tumbling heaps they strew the field,
And to their fears their bloody purpose yield.'

The Cave of Death. An Elegy. 4to. 1s. Robinson.

This elegy, which is devoted to the memory of the author's deceased relations, is said to be founded chiefly on matters of fact. The incidents are recited in an affecting strain of poetry, and the reader becomes interested in the scenes of domestic sorrow, which discover more the natural effusions of the heart than the fictitious colouring of the imagination.

M E D I C A L.

An Essay on the Nature, Causes, and Cure of the Rheumatism. 8vo.
1s. 6d. Robinson.

The causes which this author supposes to be productive of the rheumatism are these following; namely, spasms excited by

irritating substances, an acrimonious or scorbutical state of the blood, too great an abundance or viscosity of the fluids, an infirm or rigid state of the solids, and tight ligatures on the limbs. Some of these causes being in their nature directly opposite to each other, the writer of the pamphlet condemns, with justice, the impropriety of treating every species of the disease indiscriminately with the same medicines. In respect to the observations on the medical treatment of the late Mr. Sterne, subjoined to the Essay, the author is of opinion, that, considering the constitution of Mr. Sterne, the bleeding and subsequent blistering, prescribed for the cure of the pleurisy of which that gentleman died, were productive of fatal effects. He acknowledges at the same time, that such practice was conformable to the rules of art; but he blames too strict an attachment to any general method of procedure.

With the particular circumstances of Mr. Sterne's last illness we are not sufficiently acquainted either to approve or invalidate the observation of this author. But we cannot help thinking that it is an invidious office to censure, in so public a manner, the unsuccessful conduct of any of the faculty; especially as the remark might be corroborated in general terms, without mentioning the individual case on which it was founded.

D I V I N I T Y.

A Free Inquiry into Daniel's Vision or Prophecy of the Seventy Weeks. In which the Vision is applied to the State of the Jews under the Persian Monarchy. And the Weeks are shewn to be Weeks of Days. With an Appendix on the Jewish Notion of a Messiah. 4to. 2s. 6d. Payne.

Daniel's vision of the seventy weeks has been hitherto almost universally understood by Christians, to be a notable prediction in support of Christianity. Pious men, through a desire of multiplying the evidences for their faith, were at first easily led, by some passages in it, to suppose it, without due enquiry, descriptive of the death of our Saviour, and the destruction of Jerusalem by the Romans; and consequently to take the weeks for weeks of years. Time and authority have given a sanction to these notions. But this ingenious writer considers them as void of all solid foundation, and contrary to the main scope and design of the vision; which it is absurd, he thinks, to apply to a distant age, as it was plainly intended in answer to Daniel's prayer, to inform him of God's design not to delay the execution of his promise, and also of the exact time when it was to be executed.

He therefore supposes, that the prince meant by the angel, chap. ix. 25. was Cyrus the Persian, who, immediately upon his accession, published a decree for the return of the Jews, and for the rebuilding of the holy city, as the author of the *Chronicles* relates at the conclusion of the second book; and who, because he was the chosen instrument of Jehovah to restore Jerusalem, is
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here styled the *Messiah* or *Anointed*; a title with which he had been dignified before by Isaiah, on the same account. ch. xlv. 1.

The following paraphrase exhibits a general view of the author's manner of interpreting the text.

' Ver. 24. Seventy weeks are abbreviated (or there shall be nearly seventy weeks) to thy people, and to thy holy city, to check the revolt, (or the apostasy from Jehovah) and to put an end to other offences, and to make sacrificial atonement for iniquity, and to bring again the righteousness of ancient times, and to seal or confirm the truth of Jeremiah's prophecies, and to anoint or consecrate the most holy altar.

' Ver. 25. Know therefore and understand, that from the going forth of the divine word or commandment to rebuild Jerusalem (which was issued at the beginning of thy supplications, as I have just informed thee) to the accession of the Messiah prince Cyrus, who is to execute it, shall be seven weeks: and in threescore and two weeks from his accession, Jerusalem shall be built again, the street and the lane (that is, the streets and the lanes of Jerusalem shall be rebuilt) even in times of trouble, from the jealousy and malignity of the neighbouring people.

' Ver. 26. And in the times succeeding the threescore and two weeks, shall the Messiah prince Cyrus be slain in battle, and Jerusalem shall be no longer under his power and protection; and the people of the prince that shall come after him (or the Samaritans, the subjects of his successor, Cambyfes) shall lay waste the city and the sanctuary that shall be building in it, and the end thereof shall be with a flood, (or with a sudden incursion of the adversary) and the desolations shall continue till the second year of Darius Hystaspis, when the kingdoms of the earth shall be at rest from war.

' Ver. 27. And the first week of the times succeeding the threescore and two weeks (that is, the seventieth from the going forth of the commandment) shall, in the opinion of many, once more establish the covenant between Jehovah and his people; for in the beginning of this week the foundations of the temple shall be laid; but the midst of the week shall cause the sacrifice and the meat-offering to cease, (or the Samaritans in the midst of the week shall put a stop to the sacrifices) and on the wing or eastern border of the sanctuary shall be the abomination of desolation, even until destruction, and that determined, shall be poured upon the desolator, (that is, the place appropriated to the altar shall remain desolate and defiled, till Cambyfes, the enemy or desolator of the Jews, shall be destroyed.)'

The author gives the substance of his previous observations in this brief recapitulation.

' Jeremiah had foretold that Jerusalem should be desolate seventy years. Near the expiration of the term predicted, Daniel, who well knew of the prophecy, was fervently praying for the restoration of the holy city; and as he was greatly beloved by Jehovah, Gabriel is commissioned from heaven to acquaint him with the divine orders concerning it, which had been giving out at the beginning of his prayers.

' The angel comes to him, and opens his information, ch. ix. ver. 24. in terms implying, that within seventy weeks the Jews should return from captivity, the worship of Jehovah should be introduced again, and Jeremiah should be found to have been a true pro-

prophet. He then proceeds to a more circumstantial detail, and tells him,

' 1. That Cyrus, who was to send back his countrymen to their land, and to restore Jerusalem, should succeed to the throne in seven weeks.

' 2. That in sixty-two weeks from his accession, the streets of Jerusalem should be rebuilt.

' 3. That after these weeks, Cyrus should be slain, and the Samaritans, instigated by the edict of his successor Cambyfes, and by a spirit of revenge, should come suddenly upon the Jews in their low condition, and lay waste the city and the sanctuary that should be building in it, and that Jerusalem should continue desolate, without a temple, and without walls, till the second year of Darius Hystaspis, a time of profound peace throughout the Persian empire, when it should begin to rise again out of its ruins.

' 4. That in the first week after the sixty-two, or the sevenieth from the vision, the temple should be founded, and many of the Jews be encouraged by this, to expect the firm re-establishment of their covenant with Jehovah; but that in the midst of the week the Samaritans should oblige them to desist from their worship, by polluting the altar that had been set up about seven months before, which should remain deserted and unhallowed, till the death of Cambyfes, the enemy of the Jews, who was to perish miserably.

' Here then is no astonishing prediction concerning remote events, of which the prophet could have no conception; but merely an enumeration of particular occurrences, which were soon to happen, which were relative to his petition, and in which as a Jew he was immediately and deeply interested. Nothing impenetrably mysterious and enigmatical, fit to baffle more than to improve his skill, to confound him rather than to make him *understand*.

' We here find a comfortable assurance to the doubting prophet, that the promise of Jehovah should be speedily performed. Misfortunes indeed were to succeed the execution; for the Jews were to be prevented from sacrificing, and were afterwards to become subject to a tyrant, who was to countenance their adversaries in vexing and harrassing them; but the evils were to pass away, the tyrant was to fall in a few years, and all was to terminate auspiciously for the chosen people.

' Whoever attentively peruses the whole ninth chapter of Daniel, must at least allow it far more natural, that the vision should relate to the fortunes of the Jews under the Persian, than under the Roman monarchy; and that the two princes mentioned in it should be Cyrus and Cambyfes, than Jesus and Vespasian. In this light I have been induced to consider the vision, in order to discover its true signification, and I trust that the attempt has not been unsuccessful.'

In an Appendix to this work, the learned author has made some remarks on the Jewish notion of a Messiah.

Their expectation of a temporal deliverer, and the magnified idea of him among the Jews, under the Roman government, appear, he thinks, to have originated from the promises in the Old Testament, of their being 'set above all nations of the earth.' Deut xxviii. 1. &c. from the examples of their former conquests, joined to their persuasion, that they were the favourites of heaven. As this notion operated to the utter destruction

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of their city and temple, by the obstinacy and fanatical fury which it produced, so it seems to be one principal cause, that their name and worship are not yet extinct, the Jews still grounding the same expectation on the same examples and indefinite promises.

In the foregoing interpretation of the seventy weeks, the author avoids the tedious and uncertain calculations, the sudden and unaccountable transactions, with which almost every former hypothesis has been encumbered; the prophecy is confined to Jewish matters and Jewish times; and the solution, if not perfectly satisfactory, is at least easy and natural, without perplexity, and without absurdity.

An Essay towards an Interpretation of the Prophecies of Daniel. With Occasional Remarks upon some of the most celebrated Commentaries on them. By Richard Amner. 8vo. 3s. Johnson.

The prophecies of Daniel, according to Mr. Mede, who has been followed in his idea of them by Sir Isaac Newton, the present bishops of Gloucester and Bristol, and several others, are 'a prophetic chronology of times measured by the succession of four principal kingdoms, from the beginning of the captivity of Israel, until the mystery of God shall be finished;' meaning by that term, the whole scheme and order of his present religious dispensations and providence. Whereas Grotius, on the contrary, who has been followed by Le Clerc, Prideaux, Calmet, and others of no less reputation, is able to discover little more in them than an ancient persecution of the Jews.

The explications of Mr. Mede, our author thinks, are founded on suppositions and expedients of the most inadmissible and arbitrary nature. Those of Grotius, on the other hand, seem, he says, to be justified, in almost every step of his progress, from one verse to another by the soundest rules of criticism, and the most clear and indubitable evidence of ancient historical facts.

Upon these principles, he explains the prophecies in the second, the seventh, the eighth, the ninth, the eleventh, and the twelfth chapters. According to his interpretation of the ninth chapter, 'the going forth of the commandment,' is the word of the Lord concerning Jerusalem to Jeremiah, in the fourth year of Jehoiakin, and first of Nebuchadnezzar, Jer. xxv. 1, 2. 'Messiah the prince' is Cyrus; the seven weeks are weeks of years, or forty-nine years, reckoned from the going forth of the commandment to the appearance of Cyrus in a public character. The threescore and two weeks are likewise weeks of years, computed from the same æra. 'Messiah, that was to be cut off,' is the high-priest Onias, 'the prince, that was to come,' is Epiphanes, &c.

This is a laudable attempt to throw light on a series of obscure predictions.

C O N-

CONTROVERSIAL.

Remarks on a Letter to a Baptist Minister, containing some Strictures on his late Conduct in the Baptization of certain Adults at Sh—sb—ry. 8vo. 6d. Robinson.

The author of these Remarks does not attempt to support the controversy by arguments or quotations from the New Testament; but only expostulates with the Letter-writer, and insists in general terms, 'that there is not one text of Scripture on the side of infant baptism.' Writers, who adopt this opinion, do not sufficiently consider, that, in the age of our Saviour, when the world was to be converted to Christianity, the apostles, whatever were their sentiments, might, with the greatest propriety content themselves with administering this rite to those, and those only, who were capable of believing the gospel; that the circumstances of that time and of the present, are extremely different; that a proportionable latitude in every ordinance of religion must therefore be admitted; and that it is absurd to suppose, there can be any impropriety in parents dedicating their children to the Christian religion, in their infancy.

This writer, in the height of his imaginary triumph, makes the following remark. 'Indeed, sir, it is in my power to say (and behold, before God I lie not!) that Jesus Christ himself was a baptist minister.' It happens a little unfortunately for the author, that Jesus himself did not baptise any one (John iv. 2) and therefore it does not appear, that he was a *baptist* minister.

On this fact several commentators, and among the rest Macknight, make the following remark: 'Jesus did not baptise; perhaps, because it was not proper to baptize in his own name; and because it was of more importance to preach the gospel, than to baptise, 1 Cor. i. 17. Besides, it might have given those who were baptised by him, occasion to value themselves above others; as happened in the church of Corinth, where the brethren valued themselves upon the character of the persons, who had baptised them. The baptism, properly *his*, was that of the *Holy Ghost*.' Harm. § 22.

A Reply to Parmenas. 8vo. 6d. Robinson.

Parmenas is the signature assumed either by the baptist minister, or one of his friends, in some publication, which has lately appeared at Shrewsbury, in defence of anabaptism. It has not yet come to our hands; and if we may be allowed to form a judgment of it by this Reply, the loss is of no consequence.

MISCELLANEOUS.

The Life of Pope Clement XIV. (Ganganelli) translated from the French of M. Caraccioli. 8vo. 5s. Johnson.

In modern times, the life of a pope can afford but few materials of much importance to history. That of Clement XIV. however, is particularly distinguished for the abolition of the order

order of St. Ignatius. This pope, whose original name was Ganganelli, was the son of a physician, and born in the little town of St. Arcangelo, near Rimini. He appears to have been a man of virtue, learning, and abilities, and to have done honour to the papal chair, which had been so often prostituted to those who were void of every great or amiable endowment. These biographical memoirs are written in an easy familiar style, and with evident marks of fidelity. An Appendix is added, containing further particulars of the pope's life, and some of his epistolary correspondence.

Remarks on the late Earl of Chesterfield's Letters to his Son. By William Crawford, M. A. Small 8^{vo}. 2s. Cadell:

These Remarks are displayed in a series of eight dialogues between a preceptor and his pupil, who are distinguished by the names of Constantius and Eugenius. The merit and demerit of Lord Chesterfield's Letters, with respect to morals, appear to be fairly and impartially estimated by the author of this production. While the pupil, as an advocate for his lordship, exhibits the many excellent sentiments and advices contained in that epistolary collection, the preceptor, on other hand, evinces by an appeal to various passages, that those specious sentiments and advices are entirely contradicted in other parts of the work. He shews, by a variety of just and ingenious arguments, the error of lord Chesterfield's opinion respecting religion and virtue; and likewise in regard to dissimulation, the fair-sex, and duelling. On the whole, these Remarks are sensible, temperate, and candid, un sullied either with the humour of a splenetic moralist, or the indulgence of frivolous animadversion.

C O R R E S P O N D E N C E.

WE acknowledge the favour of a letter from PHILAETHEUS concerning our review of Mr. BECKET's *Use of the Hydrostatic Balance*; which being of too great length, we can only mention the purport and result of his computations. There is a small difference between the specific gravity of the present coinage as mentioned by this gentleman, and that found by Mr. Becket by his hydrostatical balance, the former making it 17,84, but the latter 17,78, or 17,79. Philaethes also, with his own number as above, brings out the rate of the quantity of alloy to the gold nearly as by the appointment, or as required by the act, if, indeed, there is one for the purpose. He farther computes, that the specific gravity of the current coin ought to be 17,87. In a matter of this kind, however, where so much depends on the accuracy of the hydrostatic balance itself, as well as on that of the person who uses it, it seems to be impossible to pronounce with certainty concerning the specific gravity of coin as determined in this way, and, perhaps, by any other. But we hope the assaying of it is properly attended to in order to prevent impositions. It is, however, remarkable, that Mr. Cotes, and other the best writers on hydrostatics, make this specific gravity of standard gold to be 18,838.

